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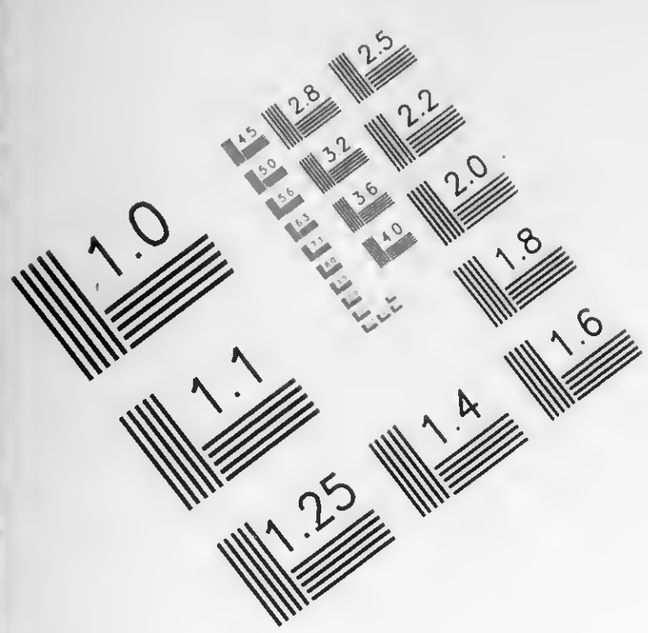
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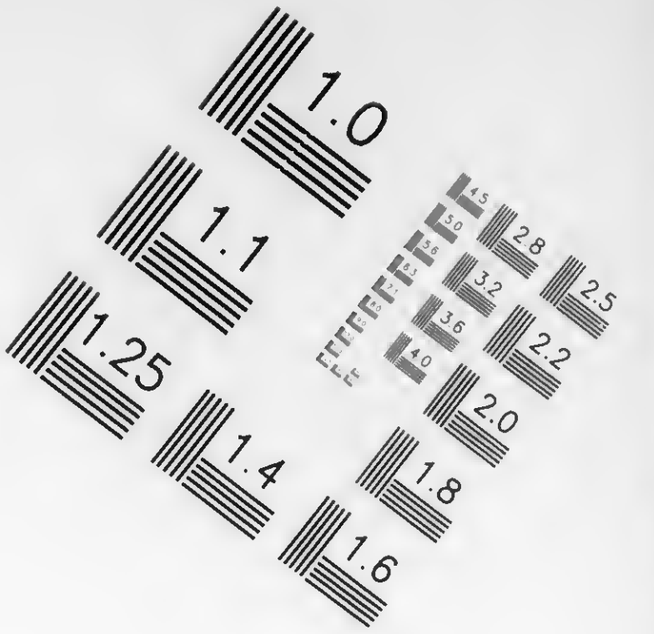
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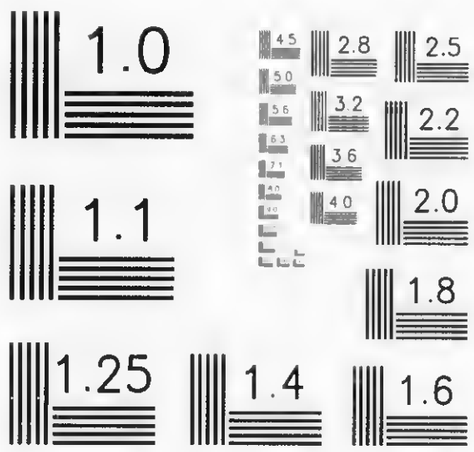
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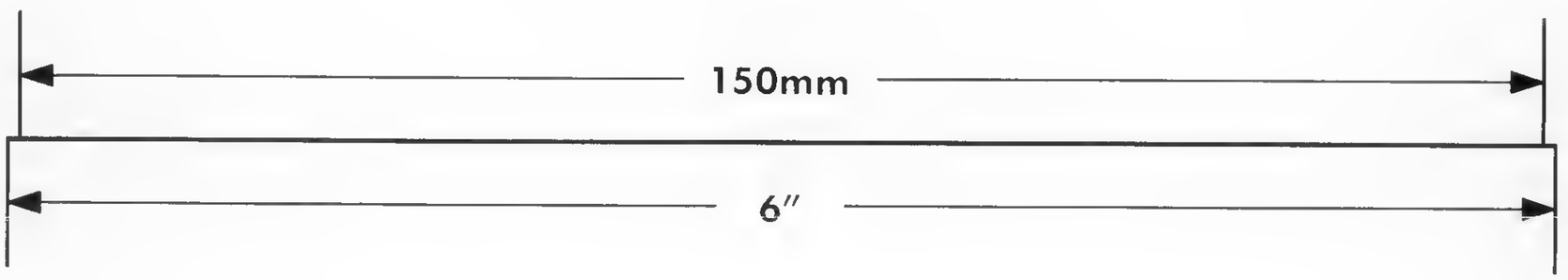
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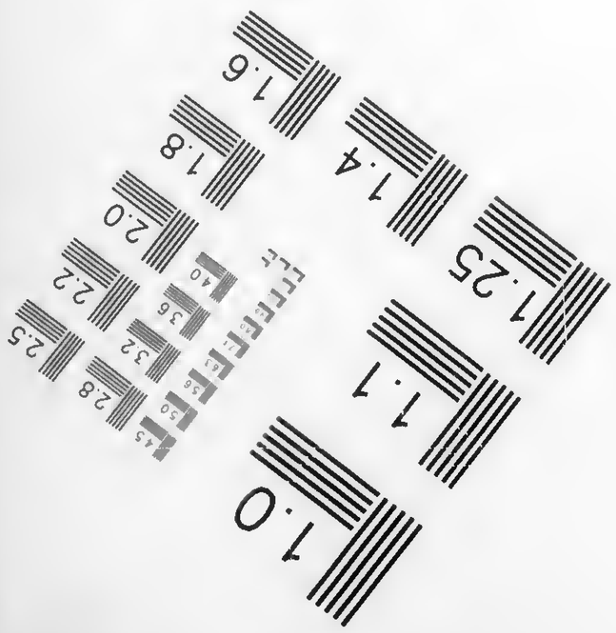
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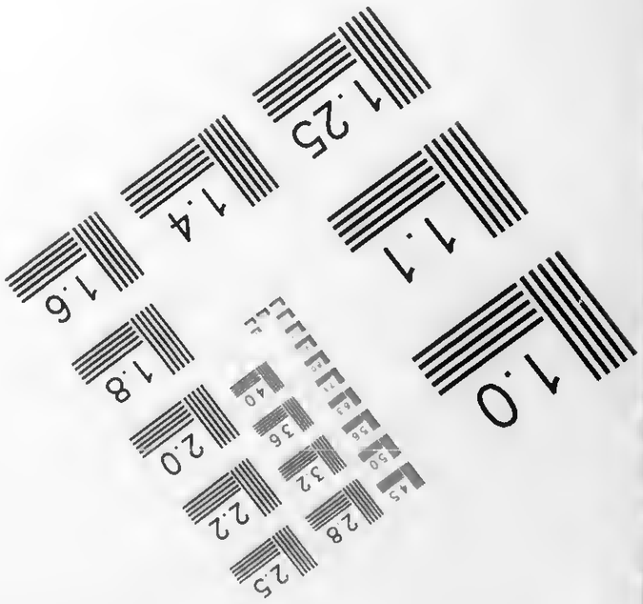




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Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

Processed by Dianne Ritchey and Jerry Lindenstrauss

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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract: The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

Languages: The collection is in English, German, and Hebrew.

Quantity: 9.75 linear feet

Identification: AR 25598

Repository: Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling, In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). Theere he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002
Series 2: Professional, 1942-2013
- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:
Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011
email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)
Hebrew Union College-Jewish Institute of Religion
Temple Sholom (Chicago, Ill.)
Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbincal studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder	Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2	Articles – Max Freudenthal	1928-1937
1	3	Books removed from collection	1923-1953
1	4	Correspondence	1989, 2002
1	5	Correspondence – Congregations and Personal	1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7	Correspondence – F-G	1954-1971
1	8	Correspondence – Jacob, Walter	1955-1969
1	9	Correspondence – Or Chadasch (Vienna)	2001-2002
1	10	Correspondence – S	1954-1970
1	11	Correspondence – W-Z	1961-1972
1	12	Graduation from Long Island University	1948-1949
1	13	Newspaper Clippings	1948
1	14	Taxes	1957-1961
1	15	Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:
Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957
Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
Subseries 4: Late Career, 1969-2003
Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:
Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, willbe found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

A) Hebrew Union College
B) Student Rabbi Holiday Positions
C) Temple Sholom (Chicago)
D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder	Title	Date
1	16	Correspondence	1950-1953
1	17	Correspondence – Rivkin, Ellis	1954-1955
1	18	Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19	Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder	Title	Date
1	26	Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27	Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28	B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder	Title	Date
1	29	Correspondence	1952-1954
1	30	Plays	1952-1953
1	31	Religious School – Learning Materials and Forms	1953-1955
1	32	Sermons	1952 September-1953 March
1	33	Temple Sholom Bulletins	1952-1955
1	34	Workshops for Parents	1952-1952

D) Other Papers

Box	Folder	Title	Date
1	35	Children's and Family Services – General	1944-1956
1	36	Essays and Sermons by Robert L. Lehman	1946-1949
1	37	Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38	Sermons, Addresses and Articles by Others	1953-1955
1	39	Sermons, Prayers, and Talks	1949-1954
1	40	Service Programs and Bulletins	1953-1955
1	41	Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955

Box	Folder	Title	Date
2	1	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder	Title	Date
2	6	Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhbibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

A) Correspondence
  a) Alphabetical Files of Congregational Correspondence
  b) Topical
  B) Sermons
    a) Chronological
    b) Topical
  C) Other Congregational Papers
  D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder	Title	Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

b) Topical

Box	Folder	Title	Date
2	22	Adult Bar/ Bat Mitzvah	
2	23	Aufbau – Honoring Robert Lehman	1979
2	24	Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25	Circular Letters and Forms	1957, 1978
2	26	Circular Letters and Forms	1979
2	27	Circular Letters, Announcements, and Forms	1980
2	28	Circular Letters, Announcements, and Forms	1981-1982
2	29	Committees	1956-1969
2	30	Committees and Membership	1973-1974, 1989-1991
2	31	Covenant Temple Merge	1980-1981
Box	**Folder**	**Title**	**Date**
3	1	Fiftieth Anniversary of Kristallnacht	1987-1988
3	2	General Correspondence	1974-1981
3	3	General Correspondence	1990-1994
3	4	High Holidays	1976-1979
3	5	High Holidays – Newspaper Advertisements	1975-1978
3	6	Organizational Correspondence	1974-1975
3	7	Planning and Finances	1985-1996
3	8	Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9	Union of American Hebrew Congregations – Finances	1971-1978
3	10	Union of American Hebrew Congregations – Finances	1994
3	11	Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12	United States Holocaust Memorial Museum	1991
3	13	Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons

a) Chronological

Box	Folder	Title	Date
3	14	Sermons	undated
3	15	Sermons	1956 September-1956 December
3	16	Sermons	1957 January-1957 June
3	17	Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons - Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December

Box	Folder	Title	Date
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September-December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder	Title	Date
7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical

Box	Folder	Title	Date
7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder	Title	Date

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990

Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder	Title	Date
8	8	Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9	Temple Israel (Lawrence, New York)	2001-2002
8	10	Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder	Title	Date
8	11	Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12	Consultation on Conscience Conference	1989
8	13	Curaçao Trip	1988
8	14	Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15	Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16	Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17	Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18	Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19	Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20	Schweinfurt Trip – Correspondence	1990-1991
8	21	Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22	Schweinfurt Trip – Sermons and Services	1990-1991
8	23	Trips – Caribbean and London	1989-1990
8	24	World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25	World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26	World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27	World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder	Title	Date
OS 161	1	Diplomas and Certificates	1949-1997
OS 161	2	Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham Collection

AR 25598 3/11 UNION OF AMERICAN HEBREW CONGREGATIONS 1975-1979 ARCHIVES
-FINANCES & MEMBERSHIP

March 17, 1975

Dr. Max Hamburgh, President
Hebrew Tabernacle Congregation
551 Ft. Washington Avenue
New York, New York 10033

Dear Dr. Hamburgh:

At its most recent meeting, the National Committee on Maintenance of Union Membership once again reviewed the dues status of Hebrew Tabernacle Congregation.

Our Committee was advised that there had been considerable discussion with our Regional leadership about a dues plan, and that the temple's final proposal had been as follows:

1. The Union to accept the $3,000 paid for the 1974 year as payment in full.
2. For 1975, $3,300.
3. Future commitments to be discussed at a later date.

Our Committee did not feel that they could conscientiously accept such a proposal. They realize that the temple is experiencing problems and they sincerely want to show sensitivity to these problems in working toward an agreement. Still, it must be borne in mind that our last agreement was most exceptional in providing, over a three year period, for two-thirds of the usual requirements to be excused. The temple is now asking that we accept roughly one-quarter of the normal membership obligation and will not even commit itself to any significant steps toward compliance from here on in. The Committee simply did not feel that this offer represented a serious effort on the temple's part to meet its obligation.

It was the Committee's decision to advise you that UAHC services to the congregation will be suspended in one month's time unless the temple has made a more satisfactory dues commitment. The Union's Board has authorized this action, but we sincerely hope that it can be averted. We ask that you contact Mr. Samuel Weinberg at your earliest convenience in order to pursue discussion of this matter, and we look forward to a speedy resolution of our problem.

Very sincerely,

Harold W. Dubinsky, Chairman

Rabbi Charles D. Mintz, Director

HWD/CDM:ngs

cc: Rabbi Balfour Brickner
Rabbi David Mersky
Rabbi Robert Lehman
Samuel Weinberg
Seymour E. Sims
Irvin Husin
Harry B. Gaines

April 8, 1975

Rabbi Charles D.Mintz, Director
Department of Maintenance of
Union Membership
Union of
American Hebrew Congregations
838 Fifth Avenue
New York, N.Y.10021

Dear Rabbi Mintz:

Thank you for your letter of March 17th. I sincerely hope that no hasty step will be taken with respect to suspension of our Congregation from UAHC. We certainly would like to remain members of the UAHC provided, of course, that we can afford it.

I am sure you realize that we have the potential of becoming a major Reform Synagogue in Upper Manhattan, if we are permitted to grow. Excessive assessments extracted from us now will most certainly ruin us and preclude any chance for our growth and development.

The recent move and the resettlement to our new location here at: 551 Fort Washington Avenue has exhausted practically all our resources and we have a difficult time to meet our current expenses.

It seems to me that future commitments should be discussed at the proper time rather than insisting now on extracting from us promises which we may not be able to keep. For the current year we will continue paying $ 275.- every month as you have indicated that this arrangement is acceptable to you.

I should hope that you have sufficient faith in us that if and when we are financially able we will make a fair contribution to UAHC commensurate with our ability to pay.

The Board of Trustees at their meeting on Sunday, April 6th 1975 asked me to convey to you that these are their unanimous sentiments.

Both Mr.Winter, our Treasurer, and myself are willing to appear before your Committee or your Board of Trustees, if you so desire, to confirm our position.

Sincerely yours,

MAX HAMBURGH
President

MH/alf

April 8, 1975

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Sincerely yours

MAX HAMBURGH
President

MH/alf

Union of
American Hebrew Congregati

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

March

Dr. Max Hamburgh, President
Hebrew Tabernacle Congregation
551 Ft. Washington Avenue
New York, New York 10033

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Very sincerely,

Harold W. Dubinsky, Chairman

Rabbi Charles D. Mintz, Director

HWD/CDM:ngs

cc: Rabbi Balfour Brickner
Rabbi David Mersky
Rabbi Robert Lehman
Samuel Weinberg
Seymour E. Sims
Irvin Husin
Harry B. Gaines

Union of
American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

איחוד ליהדות מתקדמת באמריקה

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

August 22, 1975

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N. Y. 10033

Dear Mr. Hamburgh:

I have recently taken over direction of the Union's dues program, and I have just reviewed your letter of June 24 to Rabbi Mintz.

We will look forward to hearing from you again after the High Holy Days. It is our sincere hope that your Board will respond positively to our Committee's proposal.

Cordially,

Rabbi David A. Mersky
Director

DAM:tf

October 10, 1975

Rabbi David A.Mersky, Director
Union of
American Hebrew Congregations
838 Fifth Avenue
New York, N.Y.10021

DEPARTMENT OF MAINTENANCE
of UNION MEMBERSHIP

Dear Rabbi Mersky:

Thank you for your letter of August 22, 1975. We apologize for replying so late, but we wanted to wait until after the meeting of the Board of Trustees.

Our Board of Trustees at their last meeting addressed themselves to the question of the dues that we should pay to the Union of American Hebrew Congregations.

They unanimously voted that we should honor our present commitment of $ 3.300.- for this year and the promise that we made for next years paymentof $ 3.900.-- At the same time they feel that we should not commit ourselves now to a schedule of payment which we may not be able to maintain.

We do not have to tell you that the financial situation has deteriorated in the sense that it is difficult to get donations. Our Congregation is composed essentially of older people with fixed incomes to whom we cannot passoon added financial commitments by increase in dues. We are fighting an uphill battle after our relocation and we are not at all sure that we will win it. It goes without saying that once we are relieved of some of the tremendous burdens and outlays that were involved with our relocation, we will certainly be willing to make a contribution to the UAHC commensurate with our ability to pay.

Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

Robert L. Lehman, Rabbi
Henry Ehrenberg, Cantor

Religious School on Premises

Max Hamburgh, President
Mrs. Leo Maier, Secretary

Rabbi David A.Mersky,
Director
Union of American
Hebrew Congregations
October 10, 1975

We are sure you will understand, and we beg you not to force us into commitments which are beyond our present scope and which we may not be able to carry out.
At the same time we want you to be assured of our loyalty to the Union and that we value our membership in it most highly.

Sincerely yours,

Justin Winter
Vice Pres. and Treasurer

Max Hamburgh
President

MH/alf

Union of
American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

August 22, 1975

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N. Y. 10033

Dear Mr. Hamburgh:

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We will look forward to hearing from you again after the High Holy Days. It is our sincere hope that your Board will respond positively to our Committee's proposal.

Cordially,

Rabbi David A. Mersky
Director

DAM:tf

Union of
American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

October 21, 1975

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N.Y. 10033

Dear Mr. Hamburgh:

Many thanks for your recent letter.

I have taken the liberty of sharing it with Mr. Seymour Sims and the NYFRS MUM Committee. I am sure that we will be hearing from them in the near future.

I know that whatever differences may exist, will be resolved as long as a spirit of mutuality obtains.

Every best personal wish.

Cordially,

Rabbi David A. Mersky
Director

DAM:rb

cc: Rabbi Robert L. Lehman
Justin Winter, V.P.
Rabbi Balfour Brickner
Seymour E. Sims

November 28, 1975

Rabbi David A.Mersky,
Director
Union of American
Hebrew Congregations
838 Fifth Avenue
New York, N.Y.10021

Dear Rabbi Mersky;

Thank you for your letter of October 28th. We shall welcome a meeting with Mr.Sims or yourself and I would appreciate your calling me at your convenience at: 927-6054 to arrange such a meeting.- Friday might be a preferred day for both Mr.Winter and myself to get together.

In the meantime we shall continue to make the payments to which we committed ourselves namely $ 3300.- for the Calendar year 1975.

With best personal regards.

Sincerely yours,

MAX HAMBURGH
President

MH/alf

Union of
American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

October 28, 1975

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N.Y. 10033

Dear Mr. Hamburgh:

I have recently spoken with Mr. Seymour Sims of the UAHC-MUM Committee as I indicated that I would in my letter to you of October 21st. Mr. Sims recalled that the proposal which you made in your letter of October 10th was in essence no more than what you and Mr. Winter proposed when you represented the Congregation on May 29, 1975. Subsequent to that meeting, Rabbi Mintz, previous incumbent of this office, wrote to you informing you of the committee's offer to accept $3,000 as payment in full for 1974, $4,000 for 1975 and $5,000 for 1976. In return your offer of $3,300 for 1974 and $3,900 for 1975 was felt to be inadequate. The committee maintains that they have been overly sensitive in offering the relief that they have and that the counter-proposal which you have made is insufficient.

I am sorry to have to write to you in this way, however, I know you would want me to be as direct as I have. I suggest you be in touch directly with Mr. Sims or myself so that we can arrange for a meeting so we can resolve whatever differences may exist.

I would remind you that in your letter of April 8, 1975 you indicated you would be paying $275 every month, in point of fact you only have been paying $250.

I earnestly believe that a meeting is in order and is necessary.

Cordially,

Rabbi David A. Mersky
Director

DAM:rb

cc: Rabbi Robert L. Lehman
Justin Winter, V.P.
Rabbi Balfour Brickner
Seymour E. Sims

Union of
American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

February 19, 1976

Dr. Max Hamburgh, President
Hebrew Tabernacle
551 Ft. Washington Avenue
New York, N.Y. 10033

Dear Dr. Hamburgh:

At its meeting on February 8, our National Committee on Maintenance of Union Membership reviewed the dues status of Hebrew Tabernacle.

It was the decision of the Committee that the plan proposed by your congregation - $3,300 for 1975 and $3,900 for 1976 - was unacceptable. If a mutually acceptable dues plan is not forthcoming, UAHC services to the congregation will be in jeopardy. This decision was endorsed by the Union's Executive Board on February 9.

We are most anxious to avoid such an action, and hope that the difficulty can be resolved as soon as possible. Won't you be good enough to let us hear from you at once?

With all good wishes, I am

Sincerely,

Howard M. Wilkoff

Howard M. Wilkoff
Chairman

HMW:jm

cc: Rabbi Balfour Brickner
Rabbi Robert Lehman

February 27, 1976

Mr.Howard M.Wilkoff
Chairman
Union of
American Hebrew Congregations
Department of Maintenance of
Union Membership
838 Fifth Avenue
New York, N.Y. 10021

Dear Mr.Wilkoff:

I am in receipt of your letter of February 19. The decision of the Union Executive Board was a great disappointment to me. I am as eager as you are to resolve the difficulties that are standing in the way to an agreement/

I have called a Board meeting for April 4, 1976 for appraisal of your decision.- Mr.Winter and myself will get in touch with you soon after this Board Meeting.

Sincerely,

MAX HAMBURGH
President

MH/alf

April 19, 1976

UNION OF AMERICAN HEBREW
CONGREGATIONS
838 Fifth Avenue
NEW YORK, N.Y. 10021

Gentlemen:

Re: Congregation's Galley

In line with your form letter we have checked over the list you have furnished us with and attended to the necessary corrections.- We are returning the original galley in the enclosure and are keeping a copy in our files.

Sincerely

A.L.Federmann, Secty.

Encl.
ALF/ms

April 20, 1976

Mr.Howard M.Wilkoff
Chairman
Union of American Hebrew Congregations
Department of Maintenance of
Union Membership
838 Fifth Avenue
New York, N.Y. 10021

Dear Mr.Wilkoff:

Following up my letter of February 27th 1976 I would like to arrange for another meeting with you some time early in June, when our Treasurer, Mr.Winter is back in New York.

We would like to make you a counter offer, and perhaps we will finally settle our differences and attain our Membership in the Hebrew Union.

Sincerely yours,

MAX HAMBURGH
President

MH/alf

REFORM JUDAISM
Official Publication of the Union of American Hebrew Congregations
838 Fifth Avenue, New York, N.Y. 10021 (212) 249-0100

HOW TO CORRECT YOUR CONGREGATION'S GALLEYS

(1) Please delete with an X those members who are deceased. Indicate they are deceased.

(2) Correct the addresses of those members who moved from one domicile to another in your area and are still members of your congregation.

(3) For those members who have resigned, delete the name by an X and indicate "Resigned."

> For those members who resigned because they moved out of the area, please indicate the new address, if you have it. If you do not have the address but know that they moved to, for example, San Diego or Fort Lauderdale, please note that. Mark in red, NON-MEMBER.

(4) For new members, please <u>type</u> the names on a separate sheet of paper, including full address and zip code.

(5) Retain the carbon copy of the galley for your records.

(6) Upon receipt of your corrected galley, we will forward to you a set of postcards for address corrections. In the future you should correct your copy of the galley and send a postcard to us in order to keep your list completely up to date.

A0034702 0224
MRS JENNY R ADLER
APT 6C
711 W 190 ST
NEW YORK NY 10040

A0035283 0224
MR & MRS MAX ARDEN
100 OVERLOOK TERR
NEW YORK NY 10040

A0035320 0224
MR & MRS JAMES ASTOR
179 BENNETT AVE APT 6D
NEW YORK NY 10040
X Resigned
moved to Miami Beach

A0031885 0224
MR&MRS HERBERT AUSTERN
165 W 66TH ST APT 11H
NEW YORK NY 10023

A0035024 0224
MR&MRS J BACHENHEIMER
700 W 180TH ST
NEW YORK NY 10033

A0032101 0224
MR & MRS GUSTAV BACHERT
290 W END AVE
NEW YORK NY 10023
X Resigned

A0034831 0224
MR & MRS EGON BACHRACH
687 W 204
NEW YORK NY 10034

A0036142 0224
MR & MRS WARNER BAER
25 KNOLLS CRESCENT
RIVERDALE NY 10463

A0036340 0224
MR WALTER BASSIST
3660 WALDO AVE
BRONX NY 10463

A0035442 0224
MR GUNTHER BAUMBLATT
660 FT WASHINGTON AVE
NEW YORK NY 10040

A0027693 0224
MR HUGO BAUMGART
7 W 14TH ST
NEW YORK NY 10011

A0035078 0224
MR WALTER BERLINER
92 PINEHURST AVE
NEW YORK NY 10033

A0037287 0224
MR RALPH BERLOWITZ
15 MANOR HOUSE DR
DOBBS FERRY NY 10522

A0035221 0224
MR & MRS FRED BERN
72 PARK TERR W
NEW YORK NY 10034

A0031958 0224
MRS MAX BLOCH
205 W END AVE
NEW YORK NY 10023

A0035178 0224
MR & MRS JACK BLOOM
15 CHORNWOOD DR
SUFFERN NY 10901
X Resigned

A0035377 0224
MRS CHARLES BLUM
4395 BROADWAY
NEW YORK NY 10040

A0034980 0224
MR&MRS HARRY L BLUM
50 OVERLOOK TERRACE
NEW YORK NY 10033

A0034863 0224
MR CARL BODANSKY
110 BENNETT AVE
NEW YORK NY 10033

A0035057 0224
MR & MRS FRED BODENHEIMER
80 BENNETT AVE
NEW YORK NY 10033

A0034743 0224
MR BERNARD BORENSTEIN
633 W 171ST ST
NEW YORK NY 10032

A0035171 0224
MR&MRS FRED BRANDON
55 PAYSON AVE
NEW YORK NY 10034

A0033135 0224
~~MR &~~ MRS MAX BREITBARTH
~~600 W 111 ST~~ c/o Isabella House
~~NEW YORK~~
525 Audubon Ave.
Apt 12L2, New York, NY 10040

A0035434 0224
MRS HANSI BRINITZER
630 FORT WASHINGTON AVE
NEW YORK NY 10040

A0034705 0224
MISS PAULINE BROWN
565 WEST 169TH ST Bronx, N.Y.
NEW YORK ~~NY 10032~~ 10463
34-26 Cannon Place
c/o Kings Manor

A0035356 0224
MRS GUSTINE BRUCKMANN
30 BOGARDUS PL
NEW YORK NY 10040

A0023013 0224
MR & MRS ERIC BRUNN
616 OGDEN AVE
WEST ENGLEWOOD NJ 07666

A0034785 0224
MR & MRS MAX BUCHDAHL
715 WEST 170TH ST
NEW YORK NY 10032

A0034657 0224
MR MAX A CAINE
158-18 RIVERSIDE DRIVE
NEW YORK NY 10032

A0035363 0224
MISSES ANN & LILO CALLMAN
34 HILLSIDE AVE
NEW YORK NY 10040

A0035189 0224
MRS EMILY CAPPEL
BOX 10466
2700 NETHERLAND AVE
NEW YORK NY 10034

A0034944 0224
MR ERNEST CASPARY
340 HAVEN AVE
NEW YORK NY 10033

A0034710 0224
MR JACQUES CHARMATZ
56 FT WASHINGTON AVE
NEW YORK NY 10032

A0035469 0224
MR&MRS HENRY L COHEN
720 FT WASHINGTON AVE
NEW YORK NY 10040

A0034867 0224
MRS SOFIE COHEN
120 BENNETT AVE
NEW YORK NY 10033

A0035841 0224
MR ERIC COHN
1265 GERARD AVENUE
NEW YORK NY 10452

A0034890 0224
~~MR &~~ MRS SIG COLLIN
165 PINEHURST AVE
NEW YORK NY 10033

A0034844 0224
MR&~~MRS~~ LUDWIG DAHLBERG
100 BENNETT AVE
NEW YORK NY 10033
311 N. Knowles Ave.
Winter Park, Fla. 32789

A0053522 0224
MRS DANZIGER
45-25 KISSENA BLVD A-7B
FLUSHING NY 11358

A0034716 0224
MRS DAVID DAVIS
600 W 163rd St
NEW YORK NY 10032

A0034782 0224
DR Z DICHE
70 HAVEN AVE
NEW YORK NY 10032

A0034783 0224
DR Z DISCUE
70 HAVEN AVE
NEW YORK NY 10032

A0034688 0224
MR&MRS FRED DITTMAN
300 FT WASHINGTON AVE
NEW YORK NY 10032

A0035008 0224
MRS HARRY DOLISH
610 W 173 ST
NEW YORK NY 10033

A0035386 0224
MISS REEVA DREEBEN
4455 BROADWAY
NEW YORK NY 10040

A0022023 0224
MR&MRS JOSEPH DROGY
4 HAZEL ST
DUMONT NJ 07628

A0035342 0224
MR & MRS MAX EBEL
25 HILLSIDE AVE
NEW YORK NY 10040

A0035074 0224
MR&MRS ERNEST EBEL
875 WEST 181ST ST
NEW YORK NY 10033

A0035085 0224
MR&MRS SAUL E EBERHARDT
101 COOPER ST
NEW YORK NY 10034

A0034906 0224
CANTOR&MRS HENRY EHRENBERG
200 CABRINI BLVD
NEW YORK NY 10033

A0034848 0224
MR ROBERT EHRLICH
106 PINEHURST AVE
NEW YORK NY 10033

A0035286 0224
MR & MRS GUS EINSTEIN
100 OVERLOOK AVE
NEW YORK NY 10040

A0034780 0224
MRS EDITH EISEMANN
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NEW YORK NY 10033

A0034646 0224
MR & MRS E W EISENHEIMER
128 FT WASHINGTON AVE
NEW YORK NY 10032

A0035287 0224
MR & MRS NORMAN EISNER
100 OVERLOOK TERR
NEW YORK NY 10040

A0035039 0224
MR HERBERT ELIAS
~~717 W 177TH ST~~ 140 Cabrini Blvd. 33
NEW YORK NY 10033

10449154 0224
MR&MRS KURT ELIAS
140 CABRINI BLVD APT 97
NEW YORK NY 10033

A0034729 0224
MR KURT ELIAS
615 WEST 173RD ST
NEW YORK NY 10032

A0034938 0224
MR & MRS MORRIS A ENGEL
31 BENNETT AVENUE
NEW YORK NY 10033

A0035239 0224
MR PAUL ENGLANDER
91 PAYSON AVE
NEW YORK NY 10034

A0035338 0224
~~MR & MRS~~ J J ENGLISH
213 BENNETT AVE
NEW YORK NY 10040

A0034660 0224
MR SAMUEL EPAND
159-00 RIVERSIDE DRIVE
NEW YORK NY 10032

A0035288 0224
~~MR &~~MRS ERICH FEDERMAN
100 OVERLOOK TERR
NEW YORK NY 10040

A0036910 0224
MR & MRS EDGAR FEIBEL
5700 ARLINGTON AVE
RIVERDALE NY 10471

A0035069 0224
MR & MRS RICHARD FEIST
~~867 W 181ST ST~~ 116 Inwood Ave,
NEW YORK NY 10033

A0034786 0224
MR MAX E FISCHLER
715 WEST 170TH ST
NEW YORK NY 10032

A0035344 0224
MR & MRS HARRY FITZROY
265 CABRINI BLVD
NEW YORK NY 10040

A0034680 0224
MRS GERTRUDE FLEISCHMAN
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A0042041 0224
MR JOSEPH FOERDER
10704
YONKERS NY 10708

A0035016 0224
MR BERT E FRAADE
660 FT WASHINGTON AVE
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A0016782 0224
MR&MRS WINSTON FRANK
2337 HUDSON TERRACE
COYTESVILLE NJ 07024

A0035319 0224
MR NORBERT K FRANK
1795 RIVERSIDE DRIVE
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A0035303 0224
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A0035339 0224
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NEW YORK NY 10033

A0034939 0224
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A0035172 0224
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S FRANCISCO CA 94132

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A0034982 0224
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A0034850 0224
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A0035179 0224
~~MR & MRS~~ WILLY FROMM
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NEW YORK NY 10034

A0035055 0224
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A0035163 0224
MR & MRS HERMAN C FUNT
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A0035201 0224
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A0035164 0224
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A0035166 0224
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A0034976 0224
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A0028516 0224
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A0035105 0224
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A0016778 0224
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A0034703 0224
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A0034884 0224
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160 CABRINI BLVD
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A0034658 0224
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A0036469 0224
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A0035230 0224
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A0036890 0224
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A0035405 0224
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A0021829 0224
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A0035186 0224
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A0035076 0224
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A0034869 0224
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NEW YORK NY 10033

A0034648 0224
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A0036616 0224
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NEW YORK NY 10033

A0035086 0224
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NEW YORK NY 10034

A0035326 0224
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Lake Worth, Fla. 33460

A0034971 0224
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475 W 186TH ST
NEW YORK NY 10033

A0036252 0224
MRS BERTA HIRSCH
165 HILLVIEW AVE
YONKERS NY 10704

A0032122 0224
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305 W 72ND ST
NEW YORK NY 10023

A0035071 0224
MR ROBERT HIRSHLER
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NEW YORK NY 10033

A0035510 0224
MRS LEO HOCHBERGER
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NEW YORK NY 10040

A0036128 0224
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NEW YORK NY 10463

A0034912 0224
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NEW YORK NY 10033

A0034820 0224
MR&MRS MAX HOFFMAN
~~870 RIVERSIDE DRIVE~~
NEW YORK NY ~~10032~~ 10040
100 Overlook Terrace

A0034983 0224
MR & MRS BRUNO ISAAC
50 OVERLOOK TERR
NEW YORK NY 10033

A0036248 0224
MR & MRS LUDWIG JACOB
79 COLUMBUS DR
TENAFLY NJ 07670

A0016017 0224
MR & MRS RICHARD JACOB
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MR & MRS KARL JACOBS
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RIVERDALE NY 10471

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NEW YORK NY 10040

A0034852 0224
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106 PINEHURST AVE
NEW YORK NY 10033

A0034933 0224
MR&MRS CURT JELLIN ok
273 BENNETT AVE Still Good
~~NEW YORK~~ ~~NY 10033~~

A0034898 0224
MR FRED L JOSEPH
182 BENNETT AVE
NEW YORK NY 10033

A0035151 0224
~~MR&~~ MRS FRED JULIUS
4761 BROADWAY HOUSE AP3
NEW YORK NY 10034

A0035133 0224
MR FRED JULIUS
32 ARDEN ST
NEW YORK NY 10034

A0034927 0224
Mr.+ MRS MORRIS KAHN
~~250 CABRINI BLVD~~
~~NEW YORK NY 10033~~
137-47 45th Ave
Flushing, N.Y. 11355 ——10040

A0035304
MR FRED KAHN
~~14 FT GEO GE HILL~~
~~NEW YORK NY 10040~~
1500 Bay Road, Morton Towers.
Miami Beach, Fla. 33139

0224

A0035350 0224
MR JULIUS KAHN
282 CABRINI BLVD
NEW YORK NY 10040

A0034901 0224
MRS LEO KAISER
196 PINEHURST AVE
NEW YORK NY 10033

A0034853 Allan 0224
Mr. + MRS KALFUS
106 CABRINI BLVD
NEW YORK NY 10033

A0035012 0224
MR&MRS LUDWIG KATZ
630 FT WASHINGTON AVE
NEW YORK NY 10033

A0035176 0224
MR&MRS JACK KATZ
560 W 218TH ST
NEW YORK NY 10034

A0035096 0224
~~MR&~~MRS LUDWIG KATZ
121 SEAMAN AVE
NEW YORK NY 10034

A0035435 (see A0035012) 0224
MR & MRS LUDWIG KATZ
630 FT WASHINGTON AVE
NEW YORK NY 10040

A0035135 0224
MRS A KATZKI deceased
36 ARDEN ST
NEW YORK NY 10034

A0035187 0224
MR JULIUS KAUFMANN
585 W 214TH ST
NEW YORK NY 10034

A0035310 0224
MRS KURT KESSLER
14 BOGARDUS PL
NEW YORK NY 10040

A0034682 0224
MR GEORGE KIRSCH
380 E 19TH ST
BROOKLYN NY 11226

A0034690 0224
MR ARTHUR S KLASHMAN
3810 BROADWAY
NEW YORK NY 10032

A0035129 0224
MRS HEDY KLINGER
25 CUMMINGS ST
NEW YORK NY 10034

~~A0034821~~ 0224
~~MRS ALBERT KNOEPFLER~~
~~GLEN PARK RD~~
~~PURCHASE NY 10032~~

A0036747 0224
Mr. + MRS. GUNTHER KNOEPFLER
~~4438 CAYUGA AVE~~
~~RIVERDALE NY 10471~~
6 Glen Park Rd
Purchase, N.Y. 10577

A0036723 0224
MR & MRS PAUL KOHLMAN
2465 PALISADE AVE
RIVERDALE NY 10471

~~A0036310~~ 0224
~~MR WALTER KOHN~~
~~2000 LINWOOD AVE~~
~~FT LEE NJ 07024~~

A0034655 0224
MR BENNO KORPNER
156-08 RIVERSIDE DR
NEW YORK NY 10032

~~A0035064~~ 0224
~~MR&MRS GERALD KROTO~~
~~860 W 181ST ST~~
~~NEW YORK NY 10033~~

A0034669 0224
MISS BERTHA KUBA
21 FT WASHINGTON AVENUE
NEW YORK NY 10032

A0034628 0224
MRS ROSE KUEHNRICH
607 W 137TH ST
NEW YORK NY 10031

~~A0035516~~ 0224
~~MR ERIC KUHN~~
~~99 HILLSIDE AVE~~
~~NEW YORK NY 10040~~

A0030046 0224
MR & MRS ERNEST LANDSBERG
50 E 79TH ST
NEW YORK NY 10021

~~A0034630~~ 0224
~~MRS PAULA LANDSBERG~~
~~610 W 139TH ST~~
~~NEW YORK NY 10031~~

~~A0036481~~ 0224
~~MR DAVID LAZAR~~
~~55 KNOLLS CRESCENT~~
~~RIVERDALE NY 10463~~

A0035000 0224
MRS M LEHMAN
570 FT WASHINGTON AVE
NEW YORK NY 10033

A0035218 0224
RABBI ROBERT L LEHMAN
~~70 PARK TERR E~~
NEW YORK NY 10034

A0034635 0224
MR & MRS ALFRED LEHMANN
~~640 W 153RD ST~~
NEW YORK ~~NY 10031~~ 10040
30 Bogardus Place

A0035019 0224
MR&MRS ERIC M LENART
66 OVERLOOK TERRACE ~~40~~
NEW YORK NY 10033

A0034872 0224
MR&MRS JOHN LEOPOLD
120 CABRINI BLVD
NEW YORK NY 10033

~~A0028468~~ 0224
~~MR&MRS LEONARD LESSER~~
~~350 W 57 ST~~
~~NEW YORK NY 10019~~

A0036189 0224
MRS DOROTHY LESSER
288 W 238TH ST
RIVERDALE NY 10463

A0035185 0224
MR ROBERT LEVENBACK
583 WEST 215TH ST
NEW YORK NY 10034

A0034781 0224
MR S LEVI
709 W 180TH ST
NEW YORK NY 10032

A0034773 0224
MR M M LEVINE
66 FT WASHINGTON AVENUE
NEW YORK NY 10032

A0034887 0224
MR & MRS ALFRED LEVY
160 CABRINI BLVD
NEW YORK NY 10033

A0034779 0224
MRS ARTHUR LEVY
708 WEST 171ST ST
NEW YORK NY 10032

A0034961 0224
MR&MRS BERNARD LEWIS
4300 BROADWAY
NEW YORK NY 10033

A0035474 0224
MR WALTER LINDAUER
1 GLOUCESTER LA
W HARTFORD CT 06107

A0034763 0224
MRS LILLIE K LINDEN
659 WEST 162ND ST
NEW YORK NY 10032

A0034854 0224
MR & MRS HENRY LIPKIN
106 CABRINI BLVD
NEW YORK NY 10033

A0034888 0224
MR & MRS RENE LOEB
160 CABRINI BLVD
NEW YORK NY 10033

A0034792 0224
MR&MRS FRITZ LOEB
765 RIVERSIDE DRIVE
NEW YORK Ny 10032

A0035430 0224
MRS.MAX LOMNER
620 FT WASHINGTON AVE
NEW YORK NY 10040

A0034631 0224
MR & MRS LARRY LUBIN
619 W 144TH ST
NEW YORK NY 10031

A0034907 0224
MR & MRS NATHAN MAIER
200 CABRINI BLVD
NEW YORK NY 10033

A0034739 0224
MRS.LEO MAIER
620 FT WASHINGTON AVE 2
NEW YORK NY 10040

A0034706 0224
MR LOUIS MALINOFF
565 WEST 169TH ST
NEW YORK NY 10032

A0035099 0224
MR&MRS S MANNHEIMER
135 WEST 225TH ST
NEW YORK NY 10034

10432161 0224
MR&MRS SOL MARKS
300 CENTRAL PK W
NEW YORK NY 10024

A0035475 0224
MR & MRS LOU MARKUS
720 FT WASHINGTON AVE
NEW YORK NY 10040

A0034770 0224
MRS SAMUEL MARSHALL
525 AUD AVE
NEW YORK NY 10040

A0110869 0224
MR HENRY MARX
182 N CASSINGHAM RD
COLUMBUS OH 43209

A0034984 0224
MR & MRS EUGENE MARX
50 OVERLOOK TERR
NEW YORK NY 10033

A0034816 0224
MR MILTON MARX
86 FT WASHINGTON AVE
NEW YORK NY 10032

A0035490 0224
MR & MRS LEOPOLD MAXAMIN
802 W 190TH ST
NEW YORK NY 10040

A0035455 0224
MR & MRS ERNEST MAY
700 FT WASHINGTON AVE
NEW YORK NY 10040
120 [illegible] 10033

A0036342 0224
MR FRED MAYER
3660 WALDO AVE
BRONX NY 10463

A0034733 0224
MRS CLARA MAYER
617 W 164TH ST
NEW YORK NY 10032

A0035219 0224
MRS CELIA MENDELSON
70 PARK TERRACE EAST
NEW YORK NY 10034

A0033036 0224
MR & MRS HENRY VAN MENTS
320 RIVERSIDE DR
NEW YORK NY 10025

A0035223 0224
MR & MRS HENRY MEYER
72 PARK TERRACE W
NEW YORK NY 10034

A0034789 0224
MR PAUL MEYER
720 W 170TH ST
NEW YORK Ny 10032

A0034894 0224
MR FRED MEYERHOFF
180 CABRINI BLVD
NEW YORK NY 10033

A0035343 0224
MRS,MAX ~~MICHAEL~~ Michel
~~25 HUDSIDE AVE~~
NEW YORK NY 10040
200 Bennett Ave.

A0035090 0224
MR&MRS ERNEST MICHEL
110 SEAMAN AVE
NEW YORK NY 10034

A0035348 0224
MR & MRS EUGENE MOSES
273 BENNETT AVE
NEW YORK NY 10040

A0031744 0224
MR SAM MUENZER
11 W 69TH ST
NEW YORK NY 10023

A0035432 0224
MRS ELSIE MULLER
620 FT WASHINGTON AV
NEW YORK NY 10040

A0035380 0224
MR&MRS WALTER MUNZ
4395 BROADWAY
NEW YORK NY 10040

A0035425 0224
MR&MRS WALTER MYERS
60 THAYER ST
NEW YORK NY 10040
Alwasott

A0035111 0224
~~MR &~~ MRS A MYERSON
1803 RIVERSIDE DR
NEW YORK NY 10034

A0034644 0224
MRS ANNA NADELMAN
160 WEST END AVE
NEW YORK NY 10032

A0035477 0224
~~MR~~ & MRS HENRY NESSELROTH
720 FT WASHINGTON AVE
NEW YORK NY 10040

A0034718 0224
MRS HANNAH NEUHAUS
600 W 165TH ST
NEW YORK NY 10032

A0034661 0224
~~MR &~~ MRS JUSTIN NEUMANN
1500 BAY ROAD 925
MIAMI BEACH FL 33139

A0035816 0224
MR & MRS ABE NEWMAN
900 GRAND CONCOURSE
BRONX NY 10451

A0034754 0224
DR&MRS LUDWIG NEWMAN
652 W 163RD ST
NEW YORK NY 10032

A0035228 0224
MR&MRS W H NORMAN
75 PARK TERRACE EAST
NEW YORK NY 10034

A0034725 0224
~~MR~~&MRS THILO H NUSSBAUM
~~605 W 170TH ST~~ 30 Pongan Place
NEW YORK NY ~~10032~~ 10040

A0034818 0224
MR HERBERT OCHS
100 OVERLOOK TERR
NEW YORK NY 10040

A0034771 0224
MRS ROSA OCHS
667 W 161ST ST
NEW YORK NY 10032

A0022090 0224
DR & MRS ULRICH OLLENDORF
24 SUMMIT ST
ENGLEWOOD NJ 07631

A0034632 0224
MR MORRIS OPPENHEIMER
620 W.141ST ST
NEW YORK NY 10031

A0034664 0224
MRS.OSKAR OPPENHEIMER
~~15 FT WASHINGTON AV~~
NEW YORK NY ~~10032~~
150 Bennett Ave. 10033

A0035295 0224
MR&MRS MAX OSBORN
100 OVERLOOK TERR
NEW YORK NY 10040

A0034895 0224
MR&MRS HARRY OSERS
180 CABRINI BLVD
NEW YORK NY 10033

A0034740 0224
~~MR &~~ MRS EUGENE OTTENHEIMER
620 FT WASHINGTON AVE
NEW YORK NY 10040

A0034797 0224
DR&~~MRS~~ S PERLROTH
779 RIVERSIDE DRIVE
NEW YORK NY 10032

A0036864 0224
MR & MRS OTTO PLAAT
5415 NETHERLAND AVE
RIVERDALE NY 10471

A0034936 0224
MR&MRS HERMAN POMPER
2 S PINEHURST AVE
NEW YORK NY 10033

A0035351 0224
MR OTTO PORJES
282 CABRINI BLVD
NEW YORK NY 10040

A0035519 0224
MR&MRS GUSTAV REIS
99 HILLSIDE AVE
NEW YORK NY 10040

A0034805 0224
MR & MRS MAX REIS deceased
79 HAVEN AVE APT 35
NEW YORK NY 10032

A0035529 0224
MR WALTER S ROMNER
APT D-12A 9 THAYER ST
NEW YORK NY 10040

A0034947 0224
MR & MRS SYDNEY ROSENFELD
353 FT WASHINGTON AVE
NEW YORK NY 10033

A0034833 0224
MRS MARTIN ROSENFELD
195 BENNETT AVENUE 6E
NEW YORK NY 10040

A0035408 0224
MR HUGO ROSENFELD
47 ARDEN ST
NEW YORK NY 10040

A0035023 0224
MR JOSEPH ROSENTHAL
69 BENNETT AVE
NEW YORK NY 10033

A0016750 0224
MR & MRS SIEGFRIED ROSENTHAL
~~1565 LEMOINE AVE~~ 1006 Edgewood Lane
FT LEE NJ 07024

A0034709 0224
MR&MRS ISAAC ROTH
567 W 170TH ST
NEW YORK NY 10032

A0036483 0224
MR WERNER ROTHENBERG
55 KNOLLS CRESCENT
RIVERDALE NY 10463

A0035491 0224
MR HARRY ROTHSCHILD
802 W 190TH ST
NEW YORK NY 10040

3

A0035395 0224
MR & MRS LEO ROTHSCHILD
4523 BROADWAY
NEW YORK NY 10040

A0034678 0224
MR JESSE ROTHSCHILD
250 FT WASHINGTON AVE
NEW YORK NY 10032

A0035077 0224
MR OTTO RUBEL
900 W 190TH ST 40
NEW YORK NY 10033

A0034922 0224
~~MR &~~MRS HERMAN RUBINSTEIN
~~220 CABRINI BLVD~~ 825 West 187th.
NEW YORK NY ~~10033~~ 10040

A0035506 see A0035077 0224
MR OTTO RUTEL
900 W 190TH ST
NEW YORK NY 10040

A0034633 0224
MR MAX SALING
635 RIVERSIDE DR AP 2C
NEW YORK NY 10031

A0034963 0224
DR GERDA SAUL
436 FT WASHINGTON AVE
NEW YORK NY 10033

A0034840 0224
MRS ARNO SAUL
~~5610 NETHERLAND AVE~~ 205 Pinehurst Ave.
~~BRONX~~ New York NY ~~10471~~ 10033

A0034679 0224
MR & MRS LEO SCHACHTER
251 FT WASHINGTON AVE
NEW YORK NY 10032

A0032293 0224
MISS FLORENCE SCHEER
HOTEL BANCROFT
NEW YORK NY 10023

A0035011 0224
MR&MRS RUDOLPH SCHEIBE
620 FT WASHINGTON AVE
NEW YORK NY 10033

A0034822 0224
MRS RICHARD SCHEIDT
884 RIVERSIDE DR
NEW YORK NY 10033

A0035208 0224
MR & MRS KURT SCHIFTAN
675 ACADEMY ST
NEW YORK NY 10034

A0034896 0224
MR & MRS HENRY SCHNEIDER
180 CABRINI BLVD
NEW YORK NY 10033

A0034636 0224
MRS NAUM SCHUB
640 W 153 ST
NEW YORK NY 10031

A0035933 0224
MRS ARTHUR SCHULHAFER
3 Horizon Road
Fort Lee, N.J. 07024

A0034913 0224
MR&MRS RICHARD SCHULZ
205 PINEHURST AVE
NEW YORK NY 10033

A0035109 0224
MR MAX SCHUSTER
1795 RIVERSIDE DR
NEW YORK NY 10033

A0034691 0224
MRS ANNA SCHUSTERMAN
3810 BROADWAY
NEW YORK NY 10032

A0031737 0224
DR&MRS HUGO SCHUTZ
11 RIVERSIDE DR
NEW YORK NY 10023
Resigned

A0048568 0224
MR RUDOLF SCHWAITZER
44 01 34 AVE
LONG ISLAND CIT NY 11101

A0034777 0224
MR HERMAN SCHWARZ
185 WEST END AVE
NEW YORK NY 10032

A0048632 0224
MR&MRS RUDOLPH SCHWEITZER
44-01 34TH AVE
LONG IS CITY NY 11106

A0035452 0224
MR & MRS BERNARD SELOWSKY
690 FT WASHINGTON AVE
NEW YORK NY 10040

A0035210 0224
MR&MRS PAUL SHEARER
67 PARK TERRACE EAST
NEW YORK NY 10034
Resigned

A0035485 0224
MR & MRS PAUL SIMON
730 FT WASHINGTON AV
NEW YORK NY 10040

A0035346 0224
MR R SIMONSTEIN
265 CABRINI BLVD
NEW YORK NY 10040

A0034866 0224
MR&MAX SMERKA
115 BENNETT AVENUE
NEW YORK NY 10033

A0035305 0224
MR & MRS JOSEPH P SMITH
11 HILLSIDE AVE
NEW YORK NY 10040

A0035457 0224
MR & MRS JULIUS SOMMER deceased
700 FT WASHINGTON AVE
NEW YORK NY 10040

A0034656 0224
MR&MRS ALEX SONNENFELD
156-08 RIVERSIDE DRIVE
NEW YORK NY 10032

A0035013 0224
MR&MRS OTTO SONNENFELD
680 FT WASHINGTON AVE 40
NEW YORK NY 10033

A0034974 0224
MR&MRS GUSTAVE STAMM deceased
482 FT WASHINGTON AVE
NEW YORK NY 10033

A0035236 0224
M9 & MRS ERNEST STEIN
83 PARK TERRACE W
NEW YORK NY 10034

A0035073 0224
MR&MRS R STEINHARDT
870 W 181ST ST 399 Gregory Road
NEW YORK NY 10033
Paramus, New Jersey 07652

A0031907 0224
MRS ALICE STERN
170 W END AVE BLDG 8 9M
NEW YORK Ny 10023

A0035451 0224
MR & MRS LEOP LD STERN
681 W 193RD ST
NEW YORK NY 10040

A0035479 0224
MR & MRS ERNEST STRAUSS
720 FT WASHINGTON AVE
NEW YORK NY 10040

A0034943 0224
MR & MRS OTTO STRAUSS 3050 Fairfield Ave.
336 FT WASHINGTON AVE
NEW YORK Bronx NY 10033
10463

A0034897 0224
DR & MRS CURT STRAUSS
180 CABRINI BLVD
NEW YORK NY 10033

A0034962 0224
MR & MRS BRUNO STRAUSS
4300 BROADWAY
NEW YORK NY 10033

A0034991 0224
MRS ROSE STRAUSS deceased
550 FT WASHINGTON AVE
NEW YORK NY 10033

A0021827 0224
MR & MRS RICHARD P STRAUSS
379 WILDROSE AVE
BERGENFIELD NJ 07621

A0034804 0224
MR JOSEPH STURMAN
790 RIVERSIDE DRIVE
NEW YORK NY 10032

A0036758 0224
MR NATHANIEL TALLEN
4499 HENRY HUDSON PKWY
RIVERDALE NY 10471

A0035365 0224
MRS HENRY TARNOWSKI
34 HILLSIDE AVE
NEW YORK NY 10040

A0035493 0224
MRS ELIZABETH TOBAR
802 W 190TH ST
NEW YORK NY 10040

A0035367 0224
MRS JOSEPH TOBIAS
350 CABRINI BLVD
NEW YORK NY 10040

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249 GARFIELD ST
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A0054339 0224
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35 15 75TH ST
JACKSON HEIGHTS NY 11372

A0036886 0224
MR & MRS HENRY UHLFELDER
5550 FIELDSTON RD
BRONX NY 10471

A0036872 0224
MR&MRS MARK VICKERS
5435 ARLINGTON AVE
BRONX NY 10471

A0035002 0224
MR&MRS FREDRCK WACHSNER
570 FT WASHINGTON AVE
NEW YORK NY 10033

A0055673 0224
MR ERNEST WALDER
64 00 SAUNDERS ST
REGO PARK NY 11374

A0027951 0224
MR&MRS KURT WALLNER
35 EAST 35TH ST
NEW YORK NY 10016

A0034692 0224
MRS BESSIE WAXMAN
3810 BROADWAY
NEW YORK NY 10032

A0034985 0224
MRS OLGA WEIHERMANN
50 OVERLOOK TERR
NEW YORK NY 10033

A0034788 0224
MRS CARRIE WEIL
715 W 170TH ST
NEW YORK NY 10032

A0034911 0224
MR&MRS PAUL WEINBERG
200 PINEHURST AVE
NEW YORK NY 10033

A0035347 0224
MR LUDWIG WEINGARTEN
265 CABRINI BLVD
NEW YORK NY 10040

A0036476 0224
MR&MRS ALEX WEINHEIM
555 KAPPOCK ST
BRONX NY 10463

A0035460 0224
MR & MRS MAX WESTHEIMER
700 FT WASHINGTON AV
NEW YORK NY 10040

A0034652 0224
MRS MARIAN WHITESTONE
137 47 45 AVE
FLUSHING NY 11355

A0035316 0224
MRS BERNARD WICKERT
160 BENNETT AVE
NEW YORK NY 10040

A0034637 0224
MRS L WIESENGRUND
640 WEST 153RD ST
NEW YORK NY 10031

A0035182 0224
MR & MRS SIMON WIESER
57 PARK TERR W
NEW YORK NY 10034

A0035461 0224
MR & MRS JUSTIN WINTER
700 FT WASHINGTON AV
NEW YORK NY 10040

A0035324 0224
MR & MRS FRED WITTNER
1825 RIVERSIDE DR
NEW YORK NY 10040

A0035049 0224
MR & MRS JOSEPH WODOWSKI
736 W 186TH ST
NEW YORK NY 10033

A0035113 0224
MR JULIUS WOLF
1803 RIVERSIDE DRIVE
NEW YORK NY 10033

A0035009 0224
MRS THEKLA WOLFF
20 VALLEY AVE A13
WESTWOOD NJ 07675

A0032588 0224
MRS CHARLOTTE WOLFF
225 CENTRAL PARK WEST
NEW YORK NY 10024

A0035298 0224
MR&MRS ROBT WOLLMERINGER
100 OVEROOOK TERR
NEW YORK NY 10040

A0035132 0224
MRS LEON ZELLNER
30 PARK TERRACE EAST
NEW YORK NY 10034

MOORE BUSINESS FORMS, INC.
FORM 4311
PRINTED

REFORM JUDAISM
Official Publication of the Union of American Hebrew Congregations
838 Fifth Avenue, New York, N.Y. 10021 (212) 249-0100

May 17, 1976

TO: Congregational Presidents

FROM: Rabbi Leonard A. Schoolman

SUBJECT: *Reform Judaism* Mailing Lists

We are most grateful that you returned the computer galley of your congregational list for *Reform Judaism*. In order that that list may be kept up to date, we are enclosing a new post-card for you to use. If you have not yet returned the galley, please do so today.

If you have been using an old form, please discard it and use the new style on the enclosed cards. It is not necessary that these cards themselves be used. If it is more convenient for you to reduce the size and place it on a smaller post-card, please feel free to do so. We only ask that the items included on this card in the order in which they are found on the card be adhered to.

Should you need additional copies of our card, just write us. They will be sent by return mail.

Thanks again for your help in seeing that *Reform Judaism* reaches the home of each member of your congregation.

REFORM JUDAISM

838 Fifth Avenue

New York, N.Y. 10021

MAILING LISTS

REFORM JUDAISM ROSTER UPDATE

(Please type or print)

CONGREGATION/CITY/STATE _____ CONG. NO. ☐☐☐☐

NEW Listing Only

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

_____

DELETE LISTING ONLY

Label Computer No. ☐☐☐☐☐☐☐☐

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

CHANGE in Listing Only

Label Computer No. ☐☐☐☐☐☐☐☐

NEW

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

* * * *

OLD

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

June 24, 1975

Rabbi Charles D.Mintz, Director
Union of American Hebrew
Congregations
838 Fifth Avenue
New York, N.Y.10021

Dear Rabbi Mintz:

Thank you for your letter of June 3rd and also for the sympathetic hearing we received from your Executive Committee on May 29, 1975.

We will pass on your offer to our Board of Trustees which alone can authorize any changes in the expenditures of our Temple.

This being vacation time the Board of Trustees will not meet until after the High Holydays. At that time we will present your offer to them.

We, therefor, beg your indulgence just a little while longer.

Thanking you again for all your efforts in our behalf.

Sincerely yours,

MAX HAMBURGH
President

JUSTIN WINTER
Vice Pres.& Treasurer

MH/alf

May 10, 1976

Rabbi David A.Mersky
Director
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Mersky:

Thank you for your letter of May 7th. It will be difficult to come to a meeting before May 20th because I would like our Treasurer, Mr.Justin Winter, to join me when we present our counter-offer. Mr.Winter is in Europe and will return on May 22nd.

I do not know whether you took minutes of the conversation of the last meeting in your office. If so, perhaps you could refer to them when we come up some time after May 22nd at a mutual convenient time. I am sure we can reach a satisfactory arrangement then, which will be confirmed by the National Committee.

Best personal regards.

Sincerely yours,

MAX HAMBURGH
President

MH/alf
cc RLL
cc JW

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

Read 5/6

May 3, 1976

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, New York 10033

Dear Mr. Hamburgh:

Your letter to Mr. Wilkoff of April 20, has been received in our office. I am taking the liberty of responding on his behalf.

Our National Committee next meets on Thursday, May 20. We should very much like to meet with you and any other representatives of the congregation prior to that date so that we might present a proposal which you refer to as a "counter offer" at that time.

If we cannot do so then we will have to wait until after the summer months before we will be able to confirm such an agreement. Our National Committee, as I am sure you no doubt know, only meets quarterly.

Would you be good enough to call my office so that we might arrange for a meeting at a mutually convenient time?

Warmest best personal wishes.

Cordially,

Rabbi David A. Mersky
Director

DAM:erl

cc: Howard M. Wilkoff
Rabbi Balfour Brickner
Rabbi Robert L. Lehman

Union of
American Hebrew Congregations
838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

June 3, 1975

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N. Y. 10033

Dear Mr. Hamburgh:

Speaking both personally and on behalf of our Committee, let me thank you and Mr. Winter for meeting with us on May 29.

Your presentation certainly gave our Committee a clearer view of the temple's circumstances. Based upon the facts presented, it was our Committee's decision to offer the following arrangement as one which would be acceptable to the Union and which we believe the temple could perform:

Accept the temple's payment of $3,000 as payment in full for 1974.
Accept $4,000 for 1975.
Accept $5,000 for 1976.
Meet again prior to 1977 to discuss future arrangements.

Our Committee is hopeful that our problem can be resolved along these lines, and we will be looking forward to hearing from you.

With all good wishes, I am

Very sincerely,

Charles D Mintz js

Rabbi Charles D. Mintz
Director

CDM:tf
cc: Harold W. Dubinsky
Harry B. Gaines
Irvin Husin
Seymour E. Sims
Samuel Weinberg
Rabbi Balfour Brickner
Rabbi David Mersky
Rabbi Robert L. Lehman
P.S. Given mutual agreement on the above plan, we would immediately adjust our records accordingly.

June 24, 1975

Rabbi Charles D.Mintz, Director
Union of American Hebrew
Congregations
838 Fifth Avenue
New York, N.Y.10021

Dear Rabbi Mintz:

Thank you for your letter of June 3rd and also for the sympathetic hearing we received from your Executive Committee on May 29, 1975.

We will pass on your offer to our Board of Trustees which alone can authorize any changes in the expenditures of our Temple.

This being vacation time the Board of Trustees will not meet until after the High Holydays. At that time we will present your offer to them.

We, therefor, beg your indulgence just a little while longer.

Thanking you again for all your efforts in our behalf.

Sincerely yours,

MAX HAMBURGH
President

JUSTIN WINTER
Vice Pres.& Treasurer

MH/alf

May 20, 1976

Cantor Raymond Smolover
American Conference of Cantors
838 Fifth Avenue
New York, N.Y. 10021

Dear Cantor Smolover:

As you know we are presently engaged in interviewing candidates for the position of Cantor for our congregation. In this connection we want to inquire about Harold Brienes, who has indicated his interest.

Could you tell us whether Mr.Brienes is certified by the American Conference of Cantors, or will be certified by June 1977.

The item in the newsletter of ACC,dated March 24,1976, in reference to Harold Brienes has been brought to our attention. Would you be good enough to comment on this matter, so that we have some pertinent information for our screening committee.

We have been in contact with Cantor Brienes by mail, phone and once in person, but do not want to proceed without being aware of all the facts.

Your response, at your earliest convenience, would be very much appreciated. Please respond to Cantor Ehrenberg directly.

Sincerely yours,

HENRY EHRENBERG
Cantor

ROBERT L. LEHMAN
Rabbi

RLL/hb

cc MH
JW
RF
CE
RL

June 18, 1976

Rabbi David A.Mersky
Director
Union of American Hebrew
Congregations
Department of Maintenance
of Union Membership
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Mersky:

Thank you for your letter of May 14th.- Once more I must ask you to bear with us just a little longer. Please do not interprete this as stalling.

Mr.Winter has returned from Europe, but is hospitalized at the present time and I myself shall leave for Europe within a week and will return early in August.

Either Mr.Winter will contact you during my absende, provided that he is active again, or I will make an appointmenc with you soon after my return some time during the middle of August.

I promise you that we will make you a counter-offer somewhere along the line that was proposed by you verbally during our last negotiating session, and I am sure, that we will reach full agreement on this issue, when we finally meet some time this summer.

I apologize for the delay.- With best personal regards.

Sincerely yours,

MAX HAMBURGH
President

cc J.Winter
MH/alf

Union of
American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

May 14, 1976

Dr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N.Y. 10033

Dear Dr. Hamburgh:

Many thanks for yours of May 10th to which I hasten to respond.

We shall await Mr. Winter's return from Europe. Please contact this office when you are prepared to meet with us.

We look forward to hearing from you in the very near future.

Every best personal wish.

Cordially,

David A. Mersky RB

Rabbi David A. Mersky
Director

DAM:rb

cc: Rabbi Robert Lehman
Rabbi Balfour Brickner
Mr. Justin Winter

November 16thm 1976

Rabbi David A. Mersky
Director
Union of America Hebrew Congregation
838 Fifth Ave
New York, N.Y. 10021

Dear Rabbi Mersky:

We enclose herewith a check of $1392.00 as full payment of the balance for the membership dues to the UAHC for the entire year 1976.

Beginning January 1977 , we shall pay you monthly $350.00, subject to a final computation as to the 1977 dues on the basis of 3% of the 1976 expenses, excluding payments we have to make for interest and amortization on the mortgage.

With best wishes and kindest personal regards, I remain

Sincerely yours,

JUSTIN WINTER
Vice Pres. & Treasurer

JW/vo
encl.

Union of
American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

September 27, 1976

Dr. Max Hamburgh, President
Hebrew Tabernacle
551 Fort Washington Avenue
New York, New York 10032

Dear Dr. Hamburgh:

Thank you for the confirmation of the plan presented on your behalf at our National Committee on Maintenance of Union Membership.

Mortgage payments are always taken off of expenses for the congregation under both the old and new guidelines, assuming these expenses are funded through the operating statement and not a separate fund such as Building Fund, etc. When they are not part of operating expenses (as they are not, from your statement), we certainly do not make any assessment.

If there is any further clarification required, please be in touch with us.

With all good wishes, I am

Yours sincerely,

Paula Goldin

Paula Goldin

PG:dtb

cc: Rabbi Robert Lehman
Rabbi Balfour Brickner
Rabbi Stuart Gertman

September 17, 1976

Dr. Max Hamburgh, President
Hebrew Tabernacle
551 Ft. Washington Avenue
New York, New York 10032

Dear Dr. Hamburgh:

I am pleased to advise you that at its meeting on September 12, our National Committee on Maintenance of Union Membership voted to approve the plan presented on behalf of Hebrew Tabernacle . This decision was accepted by the Union's Executive Board on September 13.

The Committee's approval of the plan is subject however to written confirmation by you, and for your convenience we are providing for that confirmation as described below:

For the record, the plan accepted by the Committee is as follows:

(OF THE EXPENSES EXCLUS MORTGAGE PAYMENTS 1975.

** 1. For 1976 - 3%, payable monthly
** 2. For 1977 - 3%, payable monthly (OF DITTO 1976
3. To meet in December of 1977 to arrange a new dues plan
4. All arrears prior to 1976 to be waived.

We would appreciate your signing one copy of this communication and returning it to us so that our records can be adjusted to reflect current billing. We hope you can accomplish this in a week or two.

** 3% of the expenses exclusive mortgage payments,

The Committee was gratified that the problems could be resolved and sends every good wish to you and your congregation for a Happy New Year.

Yours sincerely,

Howard M. Wilkoff
Chairman

HMW:jm

cc: Rabbi Robert Lehman
Rabbi Balfour Brickner
Rabbi Stuart Gertman

Accepted on behalf of Hebrew Tabernacle — Date 9/20/76.

UAHC Dues Statement

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Department of the Maintenance of Union Membership

838 Fifth Avenue • New York, N.Y. 10021

Aug. 1976

TO: 00006200 UTR 75C 0224
HEBREW TABERNACLE
551 FT WASHINGTON AVE
NEW YORK NY 10033

AMOUNT ENCLOSED $_____

"Each constituent congregation of the Union shall be obligated to pay into the Treasury of the Union . . . a percentage of the amount annually collected or received by the congregation from members which is applied toward and to meet the annual operating expenses of the congregation derived from dues, pew rents, assessments, contributions, gifts, and other like charges."

Please detach this portion and mail with your check

DATE	CURRENT DUES		MISC. CHARGES OR CREDITS	CURRENT BALANCE DUE	PRIOR PERIOD DUES			ARREARS **BALANCE**	TOTAL BALANCE DUE
	TOTAL DUES	PAYMENTS RECEIVED			FISCAL PERIOD	TOTAL DUES	PAYMENTS RECEIVED		
1976					1974	Tbd.	6050	Tbd.	
	16,340	1,925		14,415	1975	15,198	-0-	15,198	29,613

THIS AMOUNT IS NOW
PAST DUE

REV: 69
407
MUM 2

Make checks payable to: UNION OF AMERICAN HEBREW CONGREGATIONS
This statement includes payments received up to the twenty-fourth day of the preceding month.
In the event arrears are shown above, please indicate to which fiscal period check is to be applied.

UAHC Dues Statement

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Department of the Maintenance of Union Membership

838 Fifth Avenue • New York, N.Y. 10021

July, 1976

TO: 00006200 UTR 75C 0224
HEBREW TABERNACLE
551 FT WASHINGTON AVE
NEW YORK NY 10033

AMOUNT ENCLOSED $_____

"Each constituent congregation of the Union shall be obligated to pay into the Treasury of the Union . . . a percentage of the amount annually collected or received by the congregation from members which is applied toward and to meet the annual operating expenses of the congregation derived from dues, pew rents, assessments, contributions, gifts, and other like charges."

Please detach this portion and mail with your check

DATE	CURRENT DUES		MISC. CHARGES OR CREDITS	CURRENT BALANCE DUE	PRIOR PERIOD DUES			ARREARS BALANCE	TOTAL BALANCE DUE
	TOTAL DUES	PAYMENTS RECEIVED			FISCAL PERIOD	TOTAL DUES	PAYMENTS RECEIVED		
1976					1974	Tbd. 6,050		Tbd.	
	16,340	1,650		14,690	1975	15,198	-0-	15,198	29,888

THIS AMOUNT IS NOW
PAST DUE

REV: 69
407
MUM 2

Make checks payable to: UNION OF AMERICAN HEBREW CONGREGATIONS
This statement includes payments received up to the twenty-fourth day of the preceding month.
In the event arrears are shown above, please indicate to which fiscal period check is to be applied.

UAHC Dues Statement

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

June, 1976

Department of the Maintenance of Union Membership

838 Fifth Avenue • New York, N.Y. 10021

TO: 00006200 UTR 75C 0224
HEBREW TABERNACLE
551 FT WASHINGTON AVE
NEW YORK NY 10033

AMOUNT ENCLOSED $_____

"Each constituent congregation of the Union shall be obligated to pay into the Treasury of the Union . . . a percentage of the amount annually collected or received by the congregation from members which is applied toward and to meet the annual operating expenses of the congregation derived from dues, pew rents, assessments, contributions, gifts, and other like charges."

Please detach this portion and mail with your check

DATE	CURRENT DUES		MISC. CHARGES OR CREDITS	CURRENT BALANCE DUE	PRIOR PERIOD DUES			ARREARS BALANCE	TOTAL BALANCE DUE
	TOTAL DUES	PAYMENTS RECEIVED			FISCAL PERIOD	TOTAL DUES	PAYMENTS RECEIVED		
1976	16,340	1,375		14,965	1974 1975	Tbd. 15,198	6,050 -0-	Tbd. 15,198	20,163

THIS AMOUNT IS NOW
PAST DUE

REV: 69
407
MUM 2

Make checks payable to: UNION OF AMERICAN HEBREW CONGREGATIONS
This statement includes payments received up to the twenty-fourth day of the preceding month.
In the event arrears are shown above, please indicate to which fiscal period check is to be applied.

UAHC Dues Statement

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Department of the Maintenance of Union Membership

838 Fifth Avenue • New York, N.Y. 10021

March, 1976

TO: 00006200 UTR 75C 0224
HEBREW TABERNACLE
551 FT WASHINGTON AVE
NEW YORK NY 10033

AMOUNT ENCLOSED $_____

"Each constituent congregation of the Union shall be obligated to pay into the Treasury of the Union . . . a percentage of the amount annually collected or received by the congregation from members which is applied toward and to meet the annual operating expenses of the congregation derived from dues, pew rents, assessments, contributions, gifts, and other like charges."

Please detach this portion and mail with your check

DATE	CURRENT DUES		MISC. CHARGES OR CREDITS	CURRENT BALANCE DUE	PRIOR PERIOD DUES			ARREARS **BALANCE**	TOTAL BALANCE DUE
	TOTAL DUES	PAYMENTS RECEIVED			FISCAL PERIOD	TOTAL DUES	PAYMENTS RECEIVED		
1976					1974	Tbd.	6,050	Tbd.	
	16,340	825		15,515	1975	15,198	-0-	15,198	30,713

THIS AMOUNT IS NOW
PAST DUE

REV: 69
407
MUM 2

Make checks payable to: UNION OF AMERICAN HEBREW CONGREGATIONS
This statement includes payments received up to the twenty-fourth day of the preceding month.
In the event arrears are shown above, please indicate to which fiscal period check is to be applied.

for Mr. Winter

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

7/31/76.

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

3300
4800
8.100.

last paid
in 1975 (based on 1974). $ 3300-

proposed for
1976. (based on 1975) 3900.

for 2 yrs. $ 7.200-

February 19, 1976

Dr. Max Hamburgh, President
Hebrew Tabernacle
551 Ft. Washington Avenue
New York, N.Y. 10033

Union requests:
in 1975 4.000-
1976. 5.000-
$ 9.000-

Dear Dr. Hamburgh:

At its meeting on February 8, our National Committee on Maintenance of Union Membership reviewed the dues status of Hebrew Tabernacle.

Union wants:
1975 - 4000
1976 - 5000

Suggest:
1975: 3.600
1976: 4.500
8.100.

It was the decision of the Committee that the plan proposed by your congregation - $3,300 for 1975 and $3,900 for 1976 - was unacceptable. If a mutually acceptable dues plan is not forthcoming, UAHC services to the congregation will be in jeopardy. This decision was endorsed by the Union's Executive Board on February 9.

1800 for 2 years.

We are most anxious to avoid such an action, and hope that the difficulty can be resolved as soon as possible. Won't you be good enough to let us hear from you at once?

If all arrangements are cancelled in 21 days 4500 are agreeable upon for next 2 yrs.

With all good wishes, I am

Sincerely,

Howard M. Wilkoff

Howard M. Wilkoff
Chairman

HMW:jm

cc: Rabbi Balfour Brickner
Rabbi Robert Lehman

repaid 1/1 - 8/31.76 8x275 $ 2,200.
1/1 - 7/31.75 12x275 $ 3300.

This copy for Mr.J.Winter

February 27, 1976

Mr.Howard M.Wilkoff
Chairman
Union of
American Hebrew Congregations
Department of Maintenance of
Union Membership
838 Fifth Avenue
New York, N.Y. 10021

Dear Mr.Wilkoff:

I am in receipt of your letter of February 19. The decision of the Union Executive Board was a great disappointment to me. I am as eager as you are to resolve the difficulties that are standing in the way to an agreement.

I have called a Board meeting for April 4, 1976 for appraisal of your decision.- Mr.Winter and myself will get in touch with you soon after this Board Meeting.

Sincerely,

MAX HAMBURGH
President

MH/alf

Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

NEW YORK FEDERATION OF
REFORM SYNAGOGUES

9/7/76
10 =
838 - V ofice
7th floor

July 16, 1976

Mrs. Hansi Brinitzer
Hebrew Tabernacle
551 Ft. Washington Avenue
New York, New York 10033

Dear Mrs. Brinitzer:

Thank you for your letter of July 8th. I am sorry that it will be impossible for your officers to meet with us on the MUM evening that has been set aside, August 5th.

It is vital that a meeting between Hebrew Tabernacle and our New York Federation MUM Committee be completed before September 12th when the National MUM Committee meets again. At the Committee's last meeting a decision to terminate UAHC services was authorized if such a meeting did not take place, and I must report either the implementation of their decision or a satisfactory plan to avoid it.

Please let me hear from you at once so that we can meet with whatever officers are available before that time.

Sincerely,

Seymour E. Sims

Seymour E. Sims, Chairman
NYFRS MUM Committee

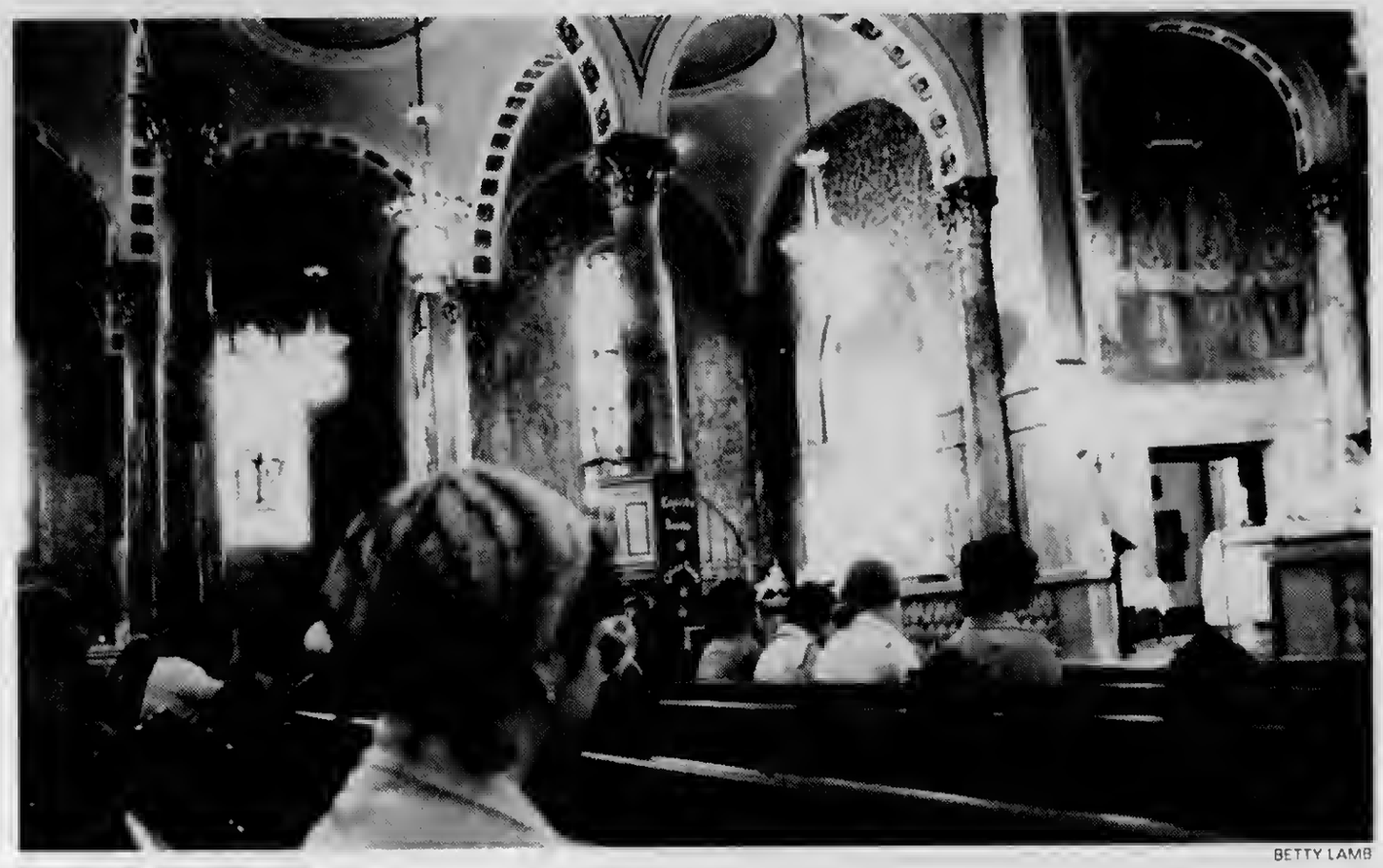
/ap

cc: M. Hamburgh
F. Mermey

Hold for Max as per J.W.

FOR MANY CHURCHES AROUND U.S., IT'S A STRUGGLE TO SURVIVE

Mergers, social projects, severe belt-tightening—all are among efforts to save hundreds of troubled churches and synagogues.



BETTY LAMB

Old buildings and low attendance plague many downtown churches hit by rising fuel and maintenance costs. Some are being abandoned for cheaper quarters in the suburbs.

At a time when interest in religion is on the rise aeross America, this paradox is developing:

More than a few local congregations of many different faiths are battling for survival against such pressures as changing neighborhoods, inflationary costs and internal strife.

Some are losing that struggle. Others hang on, hoping for the best. And a few are making dramatie recoveries.

In Philadelphia, for example:

Emanuel Lutheran Church dwindled to about 120 families a deeade ago after its neighborhood changed from mostly white to blaek.

Then the Rev. John Coehran arrived and launched remedial-education and other programs aimed at youngsters 18 and under who make up almost three fourths of the community.

Today, membership is at an all-time high of 800 to 900 families as black teenagers and parents flock to the white pastor's ehurch.

Because a majority of the congregation earns less than $5,000 a year, the denomination's headquarters provides money to keep the congregation going. Says Mr. Cochran: "At every critieal point, we have become the social vehicle for the neighborhood."

While Emanuel Lutheran's success story is more notable than most, its problems reflect the basic challenge that many congregations are facing.

Struggling survivors. At one time, it was the rural church, boarded up and its paint peeling, that was the symbol of decline as people moved to the cities.

Now, more often than not, the deteriorating or abandoned ehurch is found in the big city. Research Director Constant H. Jacquet of the National Council of Churches observes:

"You can see the struggling survivors in almost any city, cut off by freeways or walled in by office buildings. And you can find the pews and stained-glass windows of the ones that have died in restaurants and antique shops all over the country."

In New York City, 35 to 40 Orthodox synagogues have folded over the last 20 years.

Such closings put a severe strain on remaining Orthodox Jews, who must walk to services because they are forbidden to drive on the Sabbath.

In the Roman Catholic Arehdiocese of Philadelphia, six churches have been closed in four years—all but two of them in white, ethnic parishes where Catholies moved out as blacks moved in. In one church, membership fell from 1,800 families in 1960 to only 40 when it closed last June.

As the number of parishioners dwindles, utility and maintenance eosts are soaring, especially in tall, old churehes that are hard to heat. In Philadelphia's Catholic ehurches, fuel bills have tripled since the Arab oil embargo in 1973.

One pastor of a downtown church that is merging with another eongregation reports: "We figured each member who came would have to put $60 in the



BLACK STAR

Church in Manhattan is rebuilding after selling valuable lot for office building.



RAPHO/PHOTO RESEARCHERS

Economic changes stranded this vacant church in a once-busy Kentucky coal town.

STRUGGLE TO SURVIVE

[*continued from preceding page*]

collection plate, just to pay his share of the eost of Sunday services."

Major arguments. Disputes between so-called liberals and evangelicals have crippled or destroyed many "mainline" Protestant churches.

In New York, a move to demolish Central Presbyterian Church and merge with another has split the 150-year-old congregation.

The sale of the church site for a museum was killed by a large group of dissenters who won an injunction from the New York Supreme Court. Both pastors have resigned. Sunday attendance has fallen to about one tenth of the 600-seat capacity.

Winners of the dispute canceled what they regarded as wasteful and nonreligious projects, such as transaetional-analysis sessions and a "theater ministry" with performances in the chureh. Says a member of the losing faction:

"The new leaders are tired of hearing about problems. They want something that will make them feel good when they go to church."

Inner-city churches are having the same problems as many downtown department stores, religious leaders say. Urban blight, crime and inconvenience are making it harder to draw people in from residential areas, despite old reputations for prestige and quality.

But outlying churches, too, are suffering as a result of inflation and the lingering effects of recession. Pastors' salaries are on the rise, yet big churches are often cutting back "mission" aid to these smaller congregations.

"In rural areas of Michigan and Ohio, only about one third of our churches can afford full-time ministers," says the Rev. Donald G. Lester, a Presbyterian executive in Detroit.

In some distant suburbs, congregations trying to anticipate population shifts are threatened by the housing slump. Rabbi David Cohen, president of the Union of Orthodox Jewish Congregations of America, reports:

"I know of one synagogue in Missouri that leapfrogged several communities and went out to a suburb it expected people to move to, but they didn't move there. They were stuck with a half-million-dollar building program and only 120 families to support it."

Saving city churches. Rather than risking an exodus to the suburbs, many churches are trying to take advantage of their central locations.

In mid-Manhattan, St. Peter's Lutheran Church sold its 9-million-dollar site to a bank for a big office building, entering into an unprecedented condominium agreement with the new owners. As part of the deal, a modern church is being built that will share a courtyard, an entrance and security forces with the bank tower to save money.



USN&WR

Boarded-up churches haunt many inner-city neighborhoods where ethnic and religious backgrounds are changing.

For three years, the congregation has been "in the wilderness," members say, renting worship space first from another declining church and now from a synagogue closer to the construction site of the new St. Peter's.

Membership has stabilized at 600, about half the peak of the 1920s. Pledges of financial support for the next three years have hit an all-time high of $270,000.

When the new church is finished next summer, members plan to resume jazz services and a ministry to musicians, whieh they regard as their special reason-for-being in the central city.

For ailing eongregations, remedies are sometimes drastic.

Last year, remaining members of St. George's Episcopal Church in New York City dissolved their 225-year-old parish and merged with two other ailing congregations in Manhattan. This fall, one of the churches, Holy Communion, will be leased to an interfaith group for seminars and retreats, while the decimated congregations hold services in the other two buildings.

St. George's Episcopal can seat more than 1,500 in its 128-year-old church, but was drawing fewer than 100 each Sunday before the merger. Its large office staff has been cut to only two full-time employes. Endowment, built around a half-million-dollar bequest from banker J. Pierpont Morgan, has been badly eroded by maintenance costs, stock-market troubles and unskillful investment, parishioners say.

In the First Congregational United Church of Christ in Washington, D.C., the big battle has been over a homosexual congregation's renting space in the downtown ehurch.

Since deciding to keep the arrangement, the ehurch has halted a five-year membership drop of 30 per cent, with 112 families pledging enough money to raise the $100,000 budget slightly this year.

In the church's annual report, its chief lay leader, Ruth Shinn, summarizes: "Clearly this was not a year of precipitous decline. In some ways we may have begun to turn the eorner—if much more can be done."

Elsewhere, congregations are resorting to many ways of raising money or cutting costs.

Professional fund raisers are being tried. One, a three-man outfit, says it has raised 6 million dollars for San Francisco's Catholic archdiocese at a cost of only $180,000.

Mass attendance and Catholic-school enrollment are also up in the Bay area.

In suburban Belvedere-Tiburon, Calif., St. Stephen's Episcopal Church is reeruiting volunteers to deliver all parish notices by hand, using this personal contact to bring members into church while saving on postal costs.

Last winter, a number of congregations from Boston to Philadelphia worshiped in overcoats or huddled in church basements to save on fuel bills for their drafty sanctuaries.

Two years ago, the Union of American Hebrew Congregations launched what it called "a massive assistance campaign to help Reform congregations eope with the economic crisis."

Costs were climbing 20 per cent or more a year, while local contributions were rising only about 5 per cent, partly because more Jewish funds were going to troubled Israel.

Fund raisers. Today, the Union's executive director, Myron Schoen, reports: "Budget items such as music and maintenance have been cut sharply, and we've lost a few landmark congregations. But our membership deeline has turned around.

"People who used to think bazaars and bake sales were undignified are throwing them with enthusiasm. These efforts and sacrifices seem to give them a sense of community that many people are looking for today."

Such instances, big and small, are renewing the faith of religions leaders in the survival of many so-called dying congregations in the U.S.

July 8, 1976

Rabbi Seymour E. Sims
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Sims:

We received your letter of July 6th, 1976, calling for a meeting on August 5th.

Unfortunately, our President, Dr. Max Hamburgh, will be still on vacation at that time and will not be able to attend. Our Treasurer, Mr. Justin Winter, whom you met before, can also not attend since he is just recuperating from a heart attack.

Therefore we ask you to be excused from the attendance at this weekend.

Sincerely yours,

(Mrs.) Hansi Brinitzer
Secretary

HB/hs

Union of
American Hebrew Congregations
838 FIFTH AVENUE, NEW YORK, N.Y.10021 (212) 249-0100

NEW YORK FEDERATION OF
REFORM SYNAGOGUES

July 6, 1976

Dear Dr. Hamburgh:

The Maintenance of Union Membership Committee is charged with supervision of Article X on Dues of the Constitution of the Union of American Hebrew Congregations: the submission of congregational annual reports, the payment of dues and recommendations to the UAHC Board of Trustees where special conditions warrant modification of full dues requirements.

In pursuit of its task, the New York Federation's MUM Committee volunteers last year expended at least one hundred hours on conferences, and another hundred hours in travel to and from temples throughout the Region. Yet, we have not been able to improve this condition. The New York Federation officers have asked our Committee to conduct its conferences at the House of Living Judaism, 838 Fifth Ave., New York City from now on. This procedure, while it may create an occasional inconvenience for some, will literally double the productive time of the Committee and share the travel inconvenience that, heretofore, has been the exclusive problem of the MUM Committee members.

The first New York Federation MUM evening will be

August 5, 1976

May I ask that you:

1. Call the New York Federation at (212) 249-0100 for a one hour conference between 6:00 and 10:00 p.m.

2. Send two (not more than three) appropriate officers and/or committee chairpersons.

3. Bring copies of the last two complete actual operating statements of the temple and the current budget, papers to document any extraordinary losses or expenditures as per the new guidelines and all statistical information requested on the MUM-1 form.

This letter is addressed to your congregation because a conference is required for a plan.

Dr. Max Hamburgh
100 Overlook Terrace
New York, NY 10040

cc: c/o Hebrew Tabernacle
551 Fort Washington Ave.
New York, NY 10033

Very truly yours,

/s/ Seymour E. Sims
Seymour E. Sims, Chairman
NYFRS MUM Committee

Temple Hebrew Tabernacle Date 3/28/76
City Wash. Hts., N.J. Report Submitted 1/22/76
Attn: Max Hamburger, Pres.

DUES FOR FISCAL YEAR 1975

Total Disbursements 142,250
LESS capital expenses, cost of fund-raising, memorials, etc. (if gross income and expenses reported), and other deductible expenses, if any:

none

0

APPLICABLE OPERATING EXPENSES 142,250

Any income in excess of this amount is by definition exempt from assessment.
. . . . . .

General Fund receipts 121,044
Received from other congregational sources to help meet operating costs 21,066

Total Receipts 142,250
LESS cost of fund-raising, etc. (if gross income reported) and income from specifically exempted sources, if any:

20 students @ $20 + 400

400

TOTAL INCOME FROM SOURCES SUBJECT TO ASSESSMENT 141,850

Any income in excess of this amount is by definition exempt from assessment.
. . . . . .

Dues are based on the lower of the two figures:

141,850 x 12/112 = $15,198

INASMUCH AS DUES ARE NOW BASED ON THE PRIOR YEAR'S INCOME, THIS IS A FINAL FIGURE (RATHER THAN AN ESTIMATE) UNLESS OTHERWISE NOTED.

By PG

DEPARTMENT OF MAINTENANCE OF UNION MEMBERSHIP
Union of American Hebrew Congregations
838 Fifth Avenue New York, N.Y. 10021 (212) 249-0100

Jan. 26, 1976

Hebrew Tabernacle
551 Ft. Wash. Ave.
N.Y. N.Y. 10033

Dear Mr. Hamburgh,

Thank you so much for submitting the temple's current financial report.

On the reverse side of this page is our worksheet indicating how we have computed the temple's dues on the basis of this information. A further explanation of our formula appears below.

Your cooperation in providing the information so fundamental to our program is deeply appreciated.

With all good wishes, we are

Very sincerely,

Rabbi David Mersky
Director

Fayvelle Mermey
Co-Director

****

EXPLANATION OF THE 12/112 FORMULA FOR COMPUTING DUES

Whether collected through the tack-on plan, taken from the congregational budget, or both, the monies received by a temple for UAHC dues are not taxable.

Where the assessable income figures include the UAHC's portion, we compute the obligation by taking 12/112 of the total. The result is equivalent to 12% of net assessable income after deducting UAHC dues.

FOR EXAMPLE:

Temple A's total applicable income, including the UAHC's portion, is $100,000.

$100,000 x 12/112 = $10,714 DUES
Net assessable income exclusive of UAHC dues = $89,286 ($100,000 - $10,714)
12% of $89,286 = $10,714

Note that, whether dues are paid entirely through tack-on receipts, entirely from the budget, or by some combination of methods, the 12/112 formula as applied above will always correctly factor out the UAHC obligation and give 12% of net assessable income.

Temple Idelwild Tabernacle
City Wash. Hts. N. Y.
Attn: Max Hamburger, Pres.

Date 3/28/76
Report Submitted 11/22/76

DUES FOR FISCAL YEAR 1976

Total Disbursements
LESS capital expenses, cost of fund-raising, memorials, etc. (if gross income and expenses reported), and other deductible expenses, if any: 152,904

#4527.12

none

0

APPLICABLE OPERATING EXPENSES 152,904

Any income in excess of this amount is by definition exempt from assessment.
. . . . . .

General Fund receipts 143,036
Received from other congregational sources to help meet operating costs 9,868

Total Receipts 152,904
LESS cost of fund-raising, etc.
(if gross income reported) and income from specifically exempted sources, if any:

20 students @ $20 - 400

400

TOTAL INCOME FROM SOURCES SUBJECT TO ASSESSMENT 152,504

Any income in excess of this amount is by definition exempt from assessment.
. . . . . .

Dues are based on the lower of the two figures:

152,504 x 12/112 = $16,340

INASMUCH AS DUES ARE NOW BASED ON THE PRIOR YEAR'S INCOME, THIS IS A FINAL FIGURE (RATHER THAN AN ESTIMATE) UNLESS OTHERWISE NOTED.

By P. G.

DEPARTMENT OF MAINTENANCE OF UNION MEMBERSHIP
Union of American Hebrew Congregations
838 Fifth Avenue New York, N.Y. 10021 (212) 249-0100

Jan. 26, 1976

Hebrew Tabernacle
551 E. Wash. Ave.
N. Y. N. Y. 10033

Dear Mr. Hamburgh,

Thank you so much for submitting the temple's current financial report.

On the reverse side of this page is our worksheet indicating how we have computed the temple's dues on the basis of this information. A further explanation of our formula appears below.

Your cooperation in providing the information so fundamental to our program is deeply appreciated.

With all good wishes, we are

Very sincerely,

Rabbi David Mersky
Director

Fayvelle Mermey
Co-Director

****

EXPLANATION OF THE 12/112 FORMULA FOR COMPUTING DUES

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12% of $89,286 = $10,714

Note that, whether dues are paid entirely through tack-on receipts, entirely from the budget, or by some combination of methods, the 12/112 formula as applied above will always correctly factor out the UAHC obligation and give 12% of net assessable income.

249-0109

October 28, 1975

Mr. Max Hamburgh, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, N.Y. 10033

Dear Mr. Hamburgh:

I have recently spoken with Mr. Seymour Sims of the UAHC-MUM Committee as I indicated that I would in my letter to you of October 21st. Mr. Sims recalled that the proposal which you made in your letter of October 10th was in essence no more than what you and Mr. Winter proposed when you represented the Congregation on May 29, 1975. Subsequent to that meeting, Rabbi Mintz, previous incumbent of this office, wrote to you informing you of the committee's offer to accept $3,000 as payment in full for 1974, $4,000 for 1975 and $5,000 for 1976. In return your offer of $3,300 for 1974 and $3,900 for 1975 was felt to be inadequate. The committee maintains that they have been overly sensitive in offering the relief that they have and that the counter-proposal which you have made is insufficient.

I am sorry to have to write to you in this way, however, I know you would want me to be as direct as I have. I suggest you be in touch directly with Mr. Sims or myself so that we can arrange for a meeting so we can resolve whatever differences may exist.

I would remind you that in your letter of April 8, 1975 you indicated you would be paying $275 every month, in point of fact you only have been paying $250.

I earnestly believe that a meeting is in order and is necessary.

Cordially,

Rabbi David A. Mersky
Director

DAM:rb

cc: Rabbi Robert L. Lehman
Justin Winter, V.P.
Rabbi Balfour Brickner
Seymour E. Sims

January 20, 1976

Rabbi David A. Mersky
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Mersky:

I want to thank you for the time you and your associates gave Dr. Hamburgh and myself last night to discuss the situation of dues for the Hebrew Tabernacle.

In order to enable you to present our case to your Board, I am pleased to enclose herewith photostatic copy of the income and expenses for the years 1972 through 1975 and also an estimate for the year 1976.

Looking forward to a favorable reply, I remain

Sincerely yours,

Justin Winter

JW:FN
Encs.

ADOPTED

RABBI DAVID A. MERSKY

DIRECTOR OF RESOURCES AND DEVELOPMENT

UNION OF AMERICAN HEBREW CONGREGATIONS

838 FIFTH AVENUE
NEW YORK, N. Y. 10021

212-249-0100

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE, NEW YORK, N. Y. 10021 (212) 249-0100 ' CABLES: UNIONUAHC

To Vera

SADIE W. SEGAL, *Director*
Union of American Hebrew Congregations
Jewish National Fund Projects

Nov. 13, 1978

Tax deductible

Dear Friend:

Thank you for your contribution of $18.00 for trees to be planted in Israel in memory of

Richard Froehlich

Planting trees is an everlasting tribute and a vital contribution to Israel.

A beautiful certificate has been sent with your name as donor.

Sincerely yours,

Sadie Segal

Sadie Segal (Mrs. A.)
Director, UAHC-JNF Projects

Larger, artistically inscribed certificates are issued for planting 10 trees or more. Also for:

~~Bower-----25 trees~~ Garden-----100 trees
~~Avenue-----250 trees~~ ~~Glen-----500 trees~~

Engraved marble plaques are installed in Israel for:

Grove-----1000 trees Woodland---2500 trees
Park------5000 trees Forest------10,000 trees

One Tree---$3.00

OFFICERS
Chairman
Matthew H. Ross
President
Rabbi Alexander M. Schindler
Vice President
Albert Vorspan
Administrative Secretary
Theodore K. Broido
Honorary Chairmen
Judge Emil N. Baar
Irvin Fane
Dr. S. S. Hollender
Immediate Past Chairman
Earl Morse
Vice Chairmen
Robert L. Adler
James M. Albert
Alan J. Altheimer
Lazarus S. Bach
H. J. Bylan
Herbert A. Ginsberg
Rabbi Roland B. Gittelsohn
Nathaniel E. Hess
Alan V. Iselin
William G. Israel
Basil L. Kaufmann
Gus D. Kuhn, Jr.
Mrs. David M. Levitt
Alfred N. Miller
Jacob R. Rockower
Charles J. Rothschild, Jr.
Rudi E. Scheidt
Gilbert Tilles
Honorary Vice Chairmen
Kivie Kaplan
Max L. Koeppel
Treasurer
Harold W. Dubinsky
Associate Treasurer
Dr. Samuel L. Fox

איחוד לקהילות מתקדמות באמריקה

איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES. UNIONUAHC

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

July 20, 1979

Mr. Ernest Hartog, President
Hebrew Tabernacle of Washington Heights
551 Ft. Washington Avenue
New York, New York 10033

Dear Mr. Hartog:

Mr. Wilkoff has asked me to respond to your letter of July 6, 1979.

First, in order to clarify the congregation's current status, I wish to reiterate the contents of Mr. Wilkoff's letters to you of May 11, 1979, and June 19, 1979:

The first letter notified the congregation that it is not in compliance with the UAHC By-Laws requirement that a year-end report of income and expenditures be submitted not later than ninety days after the close of the congregation's fiscal year.

The second letter notified the congregation that it was not in compliance with the UAHC By-Laws requirement that a congregation's dues be paid by the last day of its fiscal year.

Unless a mutually acceptable alternative plan of dues payment has been approved by both a congregation and by the National Committee on Maintenance of Union Membership, each member congregation is obligated to pay 12% of its assessable base.

The agreements you have written of in your letter were not mutually acceptable. And in the absence of a copy of your 1978 operating statement, arriving at a mutually acceptable plan of dues payments will remain impossible.

While you are correct that the congregation makes regular payments toward its UAHC dues, you are surely aware that these payments are quite insufficient to pay the amount of dues assessed the congregation.

We must immediately have submitted to us a copy of the congregation's 1978 operating statement. When that is received, a meeting can be arranged with the New York Federation MUM Committee if it is the desire of the congregation to arrive at

Mr. Ernest Hartog
Hebrew Tabernacle
New York, New York

a dues plan which will be acceptable to the New York Federation MUM Committee and ultimately to the National MUM Committee.

Sincerely yours,

Joan Greenberg
Director

JG:erl

cc: Rabbi Robert L. Lehman
Rabbi Stuart A. Gertman
Rabbi Karen L. Fox
Robert Randall
Howard M. Wilkoff

August 16,1979

Ms. Joan Greenberg
Union of American Hebrew Congregation
838 Fifth Avenue
New York N.Y. 10021

Dear Ms. Greenberg:

The attached Annual Statement of Income and Expenses for the year 1978 is submitted for your perusal.

Your expeditious attention to clarify our present status will be much appreciated.

Very truly yours,

ERNEST HARTOG
President

EH/ac

Evelyn
Please mail this letter
today - You can sign it for me
GB

Dear Mr. Greenberg

The audited Annual Statement of Income and Expenses for the year 1978 is submitted for your personal perusal.

~~If you have any questions relating to~~
~~the same please~~ don't hesitate to call me.
~~We hope to hear with more~~ ~~concerning~~ our present status
~~Your expeditious attention to this matter~~
~~will be much appreciated.~~

~~Very truly yours~~

Your expeditious attention to clarify our present status will be much appreciated.

Very truly yours

Maintenance of Union Membership

in support of the
UNION OF AMERICAN HEBREW CONGREGATIONS
and HEBREW UNION COLLEGE-JEWISH INSITUTE OF RELIGION
838 Fifth Avenue, New York, N.Y. 10021 (212) 249-0100

memo

From: Joan Greenberg, Director

September 30, 1979

To: 2L345224 0250 1797 750
HEBREW TABERNACLE
551 FT WASHINGTON AVE
NEW YORK NY 10033

Copies: Temple Administrator

Subject: Annual Report of Department of Maintenance of Union Membership

Each year as we prepare the Annual Report of the Department of Maintenance of Union Membership, we pre-circulate to each congregation the information concerning its status so that it might be verified. We ask your cooperation in checking the statistics below for your last completed fiscal year prior to July 1, 1979.

Please sign and return the duplicate copy enclosed by November 1. If we do not hear from you by that date, we will assume our information is correct.

If you have any questions regarding this information, please write to our office immediately. Thank you for your cooperation.

Membership	For Fiscal Year Beginning	Dues	% of Assessable Base*	Year Committed To Full Compliance
250	1/1/78	$ 5,014	3.05%	

It will be reported that the congregation is not in compliance with the UAHC By-Laws.

* Information reported for most recently completed fiscal year prior to July 1, 1979. For congregations with fiscal years beginning August 1, September 1, October 1, November 1, or December 1, we are reporting the 1977-78 fiscal year. For congregations with fiscal year beginning January 1, we are reporting 1978.

File

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

DEPARTMENT OF MAINTENANCE OF
UNION MEMBERSHIP

איחוד
ליהדות
מתקדמת
באמריקה

December 12, 1979

Mr. Ernest Hartog, President
Hebrew Tabernacle
551 Ft. Washington Avenue
New York, New York 10033

Dear Mr. Hartog:

I am pleased to advise you that our National Committee on Maintenance of Union Membership voted to approve the proportional dues plan presented on behalf of Hebrew Tabernacle. This decision was endorsed by the Board of Trustees of the UAHC on December 6.

For the record, the plan proposed by your congregation and accepted by the Committee is as follows:

1. For 1979 - 3 1/2% of assessable base
2. For 1980 - 4% " " "
3. Monthly payments
4. To meet in the fall of 1980 to discuss a plan of dues payments for 1981 and the future.

Our records of course will be adjusted in accordance with this agreement and your next statement will reflect the current dues obligation.

The Committee was gratified that this matter could be resolved and sends every good wish to you and your congregation.

Yours sincerely,

Howard M. Wilkoff

Howard M. Wilkoff
Chairman

HMW:tg
cc: Rabbi Robert L. Lehman
Rabbi Stuart Gertman
Rabbi Karen L. Fox
Robert Randall

April 1, 1981

Union of American Hebrew Congregations
Department of Maintenance of Union Membership
838 Fifth Avenue
New York, New York 10021

Dear Sirs:

In accordance with the requirements of the U.A.H.C. By-Laws, we enclose herewith the report on income and expenditures for the fiscal year 1980 for the Hebrew Tabernacle of Washington Heights.

Very truly yours,

RICHARD FEIST
Treasurer

RF/sk

AR 25598 3/12 UNITED STATES HOLOCAUST MEMORIAL MUSEUM 1991, 1993 ARCHIVES

The United States Holocaust Memorial Museum

December 24, 1991

MUSEUM DEVELOPMENT
COMMITTEE

2000 L Street, NW
Suite 717
Washington, DC 20036
Telephone (202) 822-6464
FAX (202) 861-0520

Dr. Robert L. Lehman, Rabbi
Hebrew Tabernacle Congregation
551 Fort Washington Avenue
New York, New York 10033

Dear Dr. Lehman:

I enjoyed speaking with you recently to discuss your oral history interviews with Holocaust survivors from your congregation. We are pleased that you wish to affiliate with the Museum, and we hope to cooperate with you in every way. This letter will provide some basic background on our policies and procedures.

The United States Holocaust Memorial Museum produces videotaped interviews, and collects audio and videotaped testimonies from other Holocaust organizations across the United States. At the present time, over 1700 video and audiotaped interviews--representing approximately 40 different collections--are housed in our archives. We expect to have doubled these figures at the time the Museum opens in April 1993. These interviews will be made available to **bona fide** scholars. Excerpts from videotaped interviews will be used in our exhibitions and computerized Learning Center, and in educational and public programs. To the extent possible, the Museum would like to ensure that its oral history collection reflects the experience of all those groups who were persecuted during the Holocaust.

The Museum has recently established a formal "Contributing Organization" program, which gives institutions access to our resources in exchange for duplicate copies of their collections. This is a non-exclusive contract which does not affect your copyright or restrict you from cooperating with other organizations. You take advantage of as many services as meet your particular needs.

For the dead and the living we must bear witness
1980
United States
Holocaust Memorial Council

For projects which are just beginning or which seek retraining, we can provide advice on interviewer training, video production techniques, and conducting interviews. For all contributing organizations, we provide storage facilities for your master tapes in climate-controlled space with restricted access. We summarize and index all tapes, and are developing a cataloguing system compatible with the Library of Congress MARC.amc format in order to provide greater accessibility to institutions across the United States. You may list your affiliation with the Museum in your catalog and published materials.

We will place your unedited interviews in our Oral History archives, and will make your tapes available to scholars. We will make sure that your organization is properly credited for the production of the interviews, and will advise scholars that they must apply to you for permission to cite your interviews in their work. We will also list your affiliation with us in appropriate USHMM publications. In addition, your tapes may be considered for inclusion in our exhibitions and public programs.

In return, we ask for duplicate copies of your master tapes and for permission to display your interviews in our exhibitions, public programs and archives.

I believe that this arrangement would benefit both your congregation and the United States Holocaust Memorial Museum. If you concur, please let us know and we will send you our Contributing Organization Agreement and some initial materials on procedures.

Please feel free to call me if you should have any questions on any points raised in this letter. I look forward to hearing from you soon.

Sincerely yours,

Holly Snyder

Holly Snyder
Archivist and Acting Director
of Oral History

cc: Michael Berenbaum, USHMM Project Director
Martin Goldman, USHMM Director of Operations
Dr. Sybil Milton, USHMC Resident Historian

1980
United States
Holocaust Memorial Council

United States Holocaust Memorial Council

Dr. Robert L. Lehman
Rabbi, Hebrew Tabernacle Congregation
551 Ft. Washington Ave.
New York, New York 10033

October 23, 1991

Dear Dr. Lehman,

I am responding to your letter of September 26, 1991. Dr. Milton has just returned from several business trips to California, Berlin and Vienna, and has asked me to answer on her behalf. She also extends her best wishes.

I have forwarded your letter to Ms. Holly Snyder of the United States Holocaust Memorial Museum. She is acting director of the Oral History Department and will contact you directly regarding the oral testimonies.

Thank you very much for your interest in our project. I am sure that the your congregation's oral histories will be of great use to the Oral History Department.

Sincerely,

Derek Symer

Derek S. Symer
Assistant to Dr. Sybil Milton

cc: Holly Snyder

SAVE THE DATE FOR A SPECIAL CONCERT

on

Sunday, May 7th
at 2:00 pm

TO HONOR THE MEMORY

OF

MRS. TONI LEHMAN

AT THE

HEBREW TABERNACLE CONGREGATION

551 Fort Washington Avenue
New York, NY 10033
Tel: 212-568-8304

ORGANIZED BY CANTOR MICHAEL KRUK
CHAIRPERSON: EVA B. FEIST
CO-SPONSORED BY:
RABBI & MRS. ROBERT L. LEHMAN

UNITED STATES
HOLOCAUST MEMORIAL MUSEUM

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
551 Fort Washington Ave.
New York, NY 10033

October 15, 1993

Dear Rabbi Lehman,

It was wonderful to meet with you and Rosalyn this past Tuesday. The Museum and the Oral History Department are grateful for all the work you have done producing the interviews you have graciously donated. They will add depth to our growing collection and be of great benefit to visiting researchers.

Enclosed you will find a fully signed Collections Agreement for your files. Thank you again for your valuable collection.

Sincerely yours,

Joan Ringelheim, Ph.D.
Director, Department of Oral History

AR 25598 3/13 YOUNG MARRIED GROUP (MR. & MRS. GROUP) 1956-1960, 1985 ARCHIVES


Mr. & Mrs. George Harding Gist

SENIOR GROUP

NAME	ADDRESS	PHONE
ABRAHAM ,LYN	802 West 190 Street	WA7-9850
BAER, HANNAH	674 West 161 Street	WA8-6604
BARUCH, SAMUEL	621 West 171 Street	WA8-2562
BERGER,JULIUS	655 West 160 Street	LO8-0189
BLOOMFIELD, WERNER	565 West 162 Street	WA3-5728
BUCHDAHL ,GUSTAV	715 West 170 Street	SW4-8348
CHURGIN, DEANNE	147 West 230 Street	KI8-2432
ENGELMANN,STEVE	1560 Grand Concourse	CY9-6322
FRANK, MORTEY	257 Ft Wash. Ave	WA3-5383
GROTSKY, BARBARA	3054 Godurn Terrace	KI3-5754
GRUNWALD,KLAUS	674 West 161 Street	WA37797
GUMPEL, MARLIS	1026 Windsor Rd Teaneck	TE6-6381
HALL,PETER	470 West End Ave	TR3-1906
HAMBURGER,CLIFF	1560 Grand Concourse	TR2-3175
HESS,PETER	656 West 160Street	TO7-1516
KATZ,JAY	647 West 174 Street	TO7-2672
KAUFMANN, JANE	c/o Schiller 562 West 164 Street	WA-8-3292
KLEINMAN,SYLVIA	645 West 160 Street	LO8-1798
LEAB ,DANIEL	705 West 170 Street	WA7-6850
MANTROSE, STEVEN	900 Riverside Drive	WA LO8-8353
MARX, ALFRED	551 West 175 Street	WA7-0248
MODER, GEORGE	c/o Lennhoff 559 West 156 Street	AU3-5378
RAFELSON,LARRY	35 Mc Clellar Street	JE6-2723

2"/-

SENIOR GROUP

NAME	ADDRESS	PHONE
SHAMES, MONA	838 Riverside Drive	LO8-9568
SILBER, AL	24 Codwise Ave. New Brunswick N.J.	-
SONNEBERG, JUDY	635 West 174 Street	Wa3-6227
STERN, WALTER	654 West 161 Street	W A8-8522
TUERKHEIMER, FRANK	91 Ft Wash Ave	WA3-7692

Senior Group List

YOUNG MARRIED GROUP
of the
HEBREW TABERNACLE

May 20, 1957

Dear Friend and Member,

As duly and soundly approved at our last meeting, an outing will take place on June 9th, 1957.

Time:	9:30 a.m.
Meeting Place:	In front of the Hebrew Tabernacle
Date:	Sunday, June 9th
Destination:	Tower Picnic Grove at Garrett Mountain, near Clifton, New Jersey. Cooking facilities are available.
	All members as well as their children and friends are cordially invited to attend.
Transportation:	Anyone who has a car and is willing to take extra people, please contact:
	Arthur & Suzi Bodenheimer-----WA 7-1263 on Monday and Tuesday May 27 and 28 after 8 p.m.
	Anyone who has no transportation, please call:
	Arthur & Suzi Bodenheimer-----WA 7-1263 Wednesday and Thursday May 29 and 30 after 8 p.m.
Directions:	For detailed instructions of route, see enclosed map.

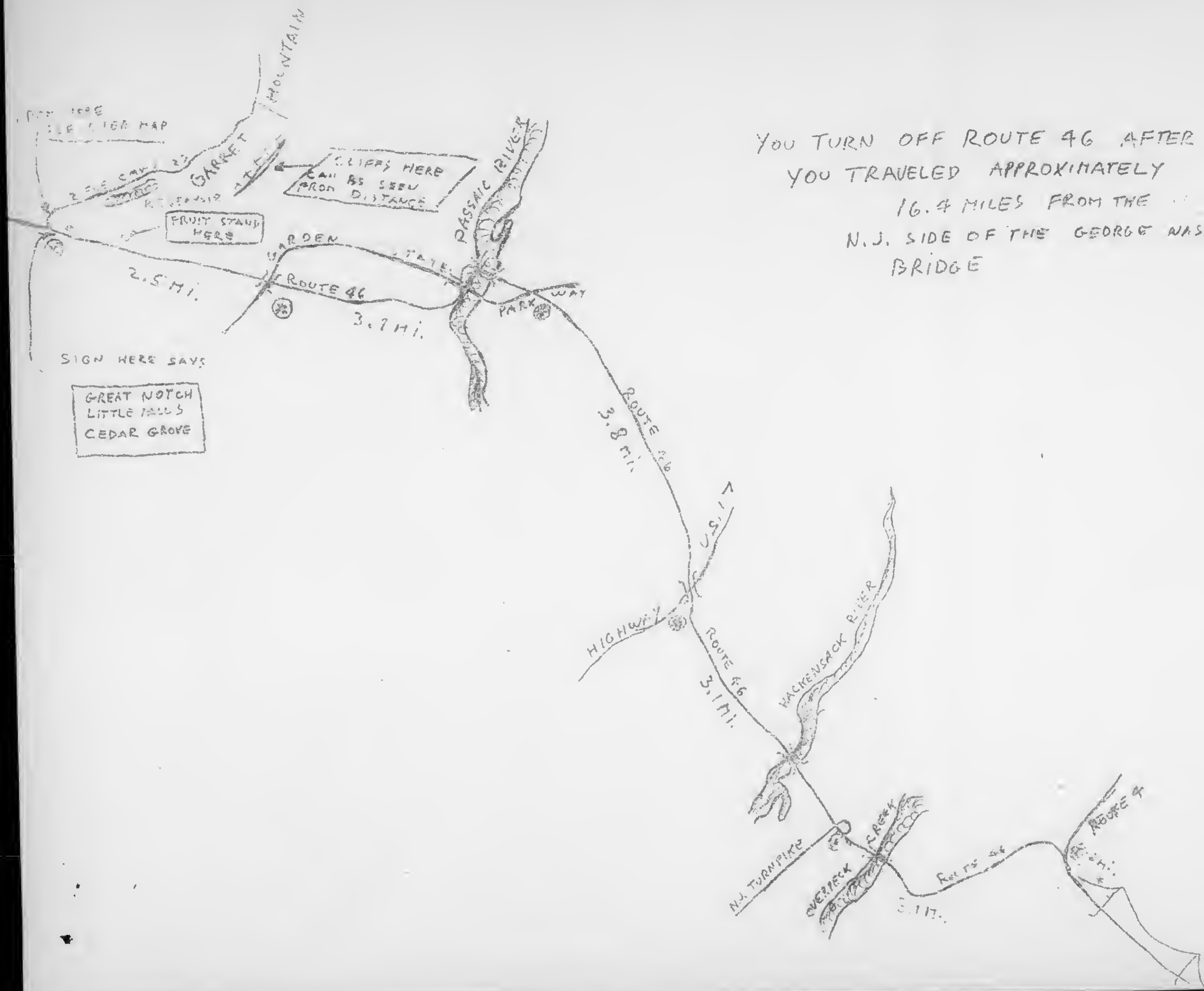
See you on June 9th!

Best regards,

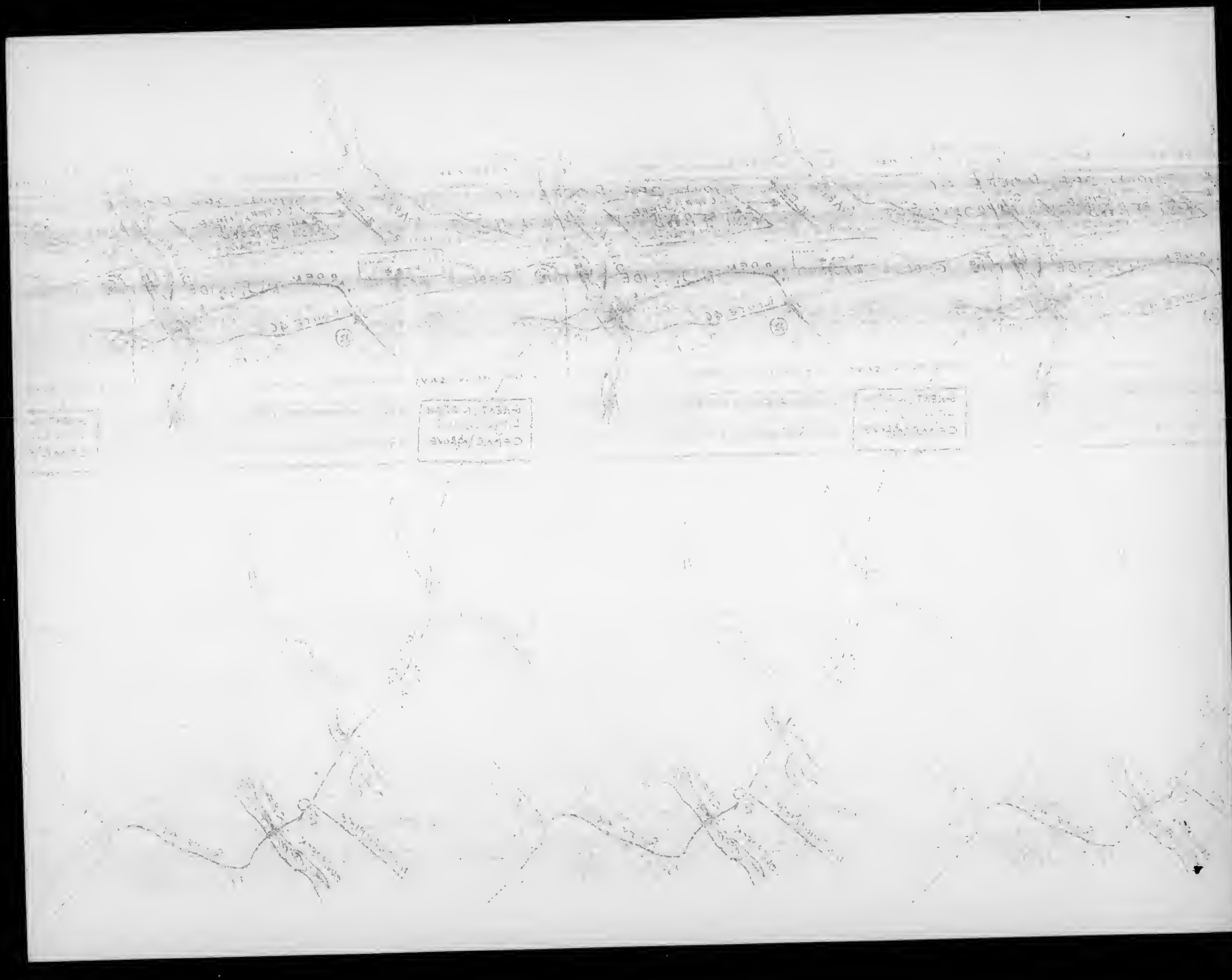
Pat Singer

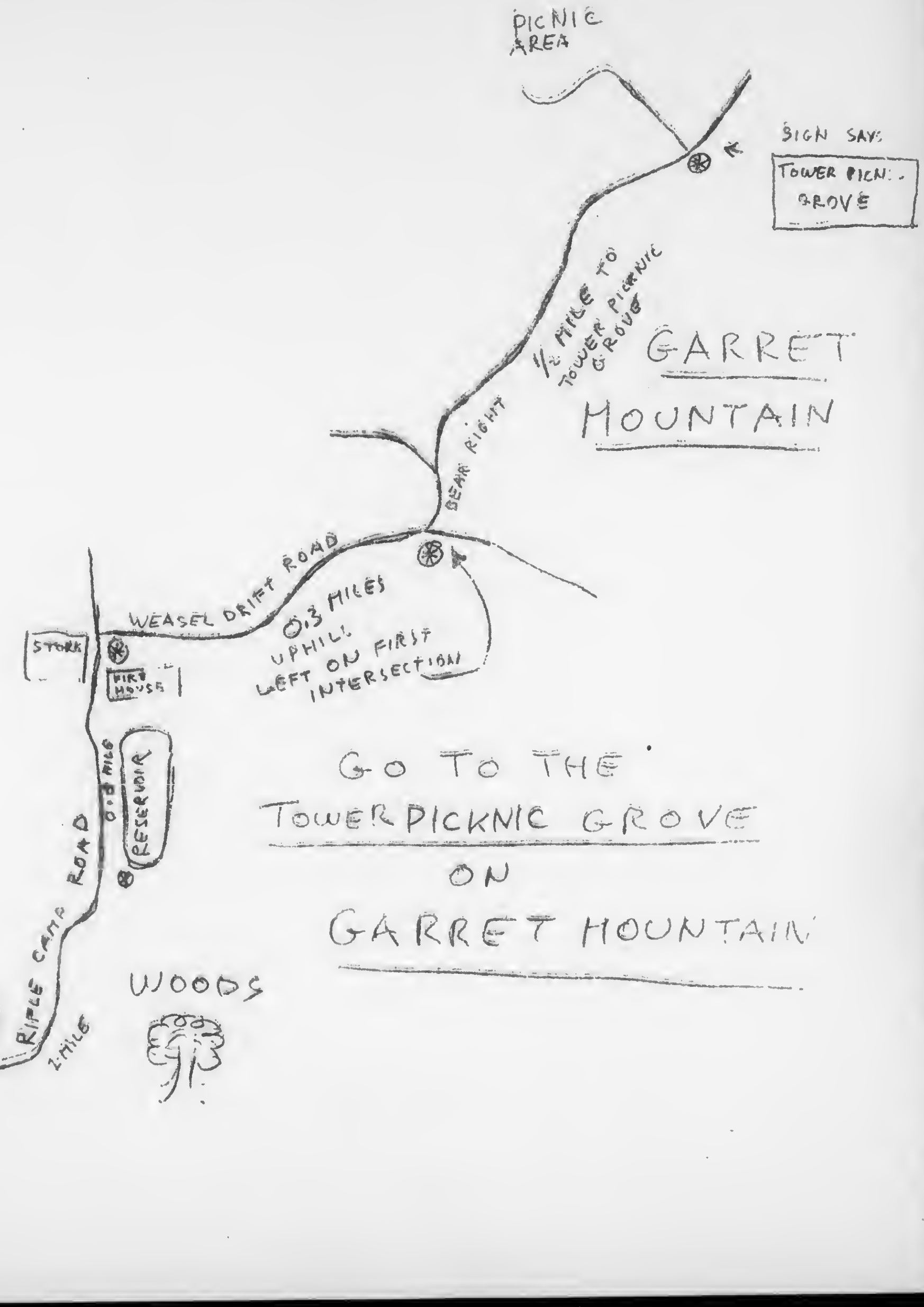
Pat Singer
Secretary

pac:
Enc. 1



YOU TURN OFF ROUTE 46 AFTER YOU TRAVELED APPROXIMATELY 16.4 MILES FROM THE N.J. SIDE OF THE GEORGE WASHINGTON BRIDGE





GARRET MOUNTAIN

GO TO THE
TOWER PICKNIC GROVE
ON
GARRET MOUNTAIN

YOUNG MARRIED GROUP
OF THE TABERNACLE CONGREGATION

August 15, 1957

Dear friend and Member:

Because of the wonderful response we had to our last picnic and because it is such a good way to renew old acquaintances and make new ones -- a picnic has been scheduled for September 15th as our first meeting of the 1957 - 1958 season.

We certainly hope you will come -- bring your children and your friends. There is a large play area, picnic tables and, if your taste runs to charcoal broiled steaks (or hot dogs),there are facilities for cooking available.

DATE	September 15, 1957
DESTINATION	Garrett Mountain Reservation
TIME	9:30 a. m.
MEETING PLACE	In front of the Tabernacle.

A map is enclosed for directions to the picnic area -- it is really a short drive from the city.

In case of doubtful weather, check with Denny Simon at Wadsworth 8-3211 after 8 a. m. on the morning of the outing. He will tell you whether or not we will go.

We are looking forward to seeing you all again and hope you and your families had a very pleasant summer.

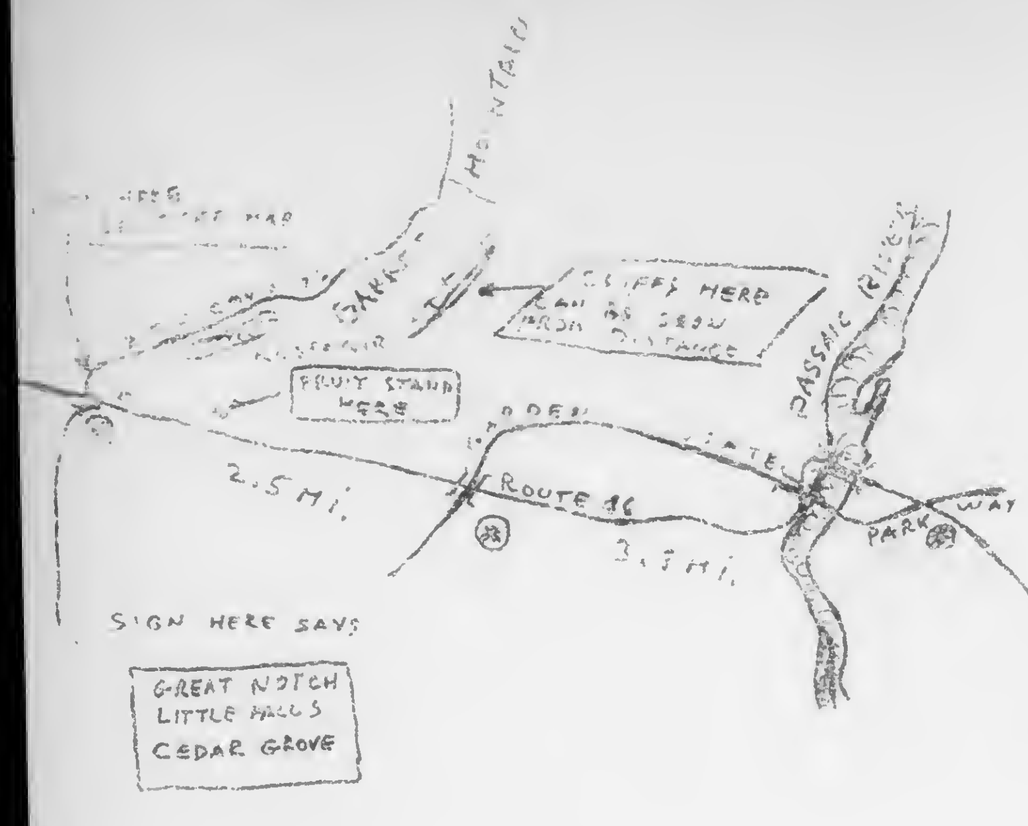
Very truly yours,

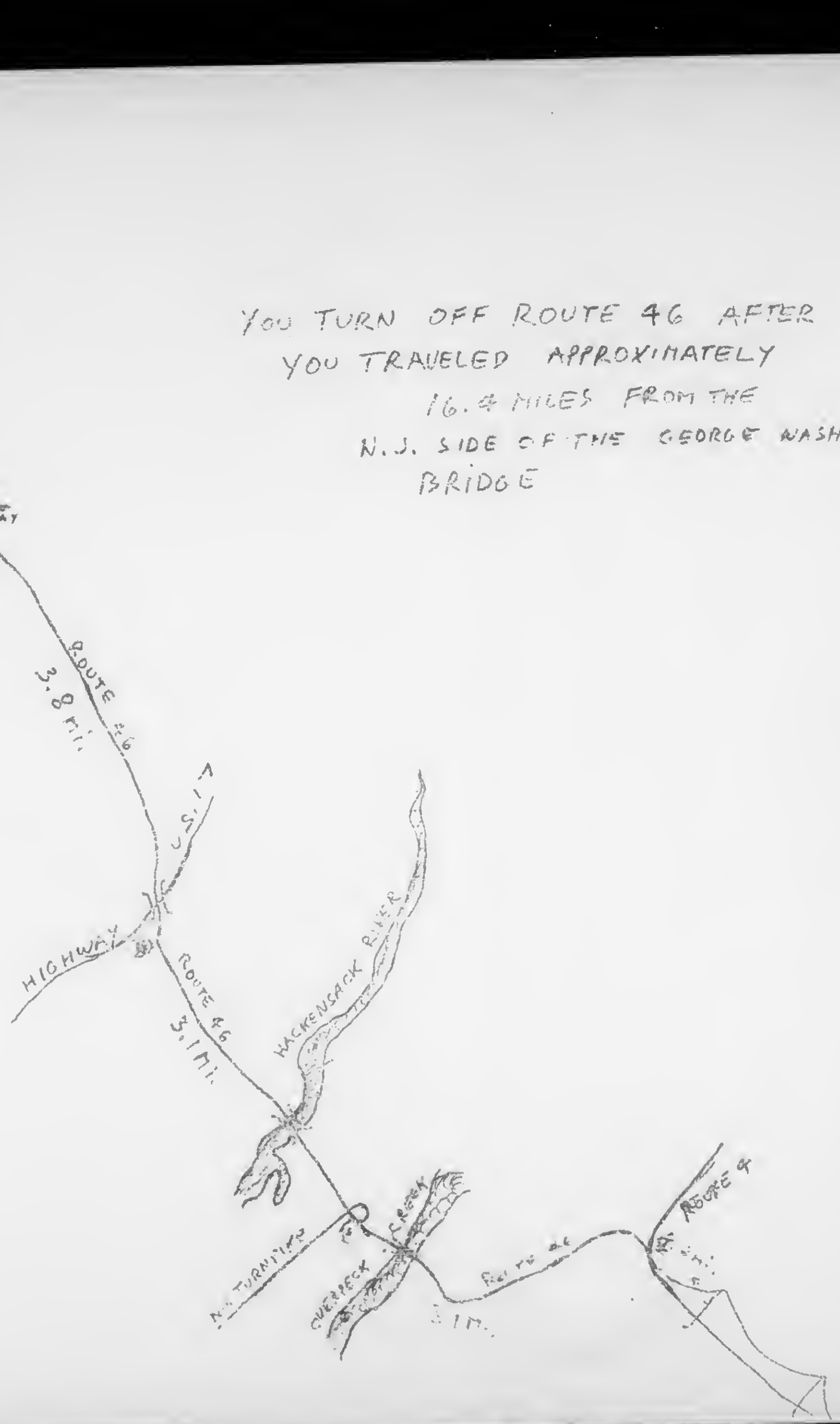
PAT SINGER
Secretary

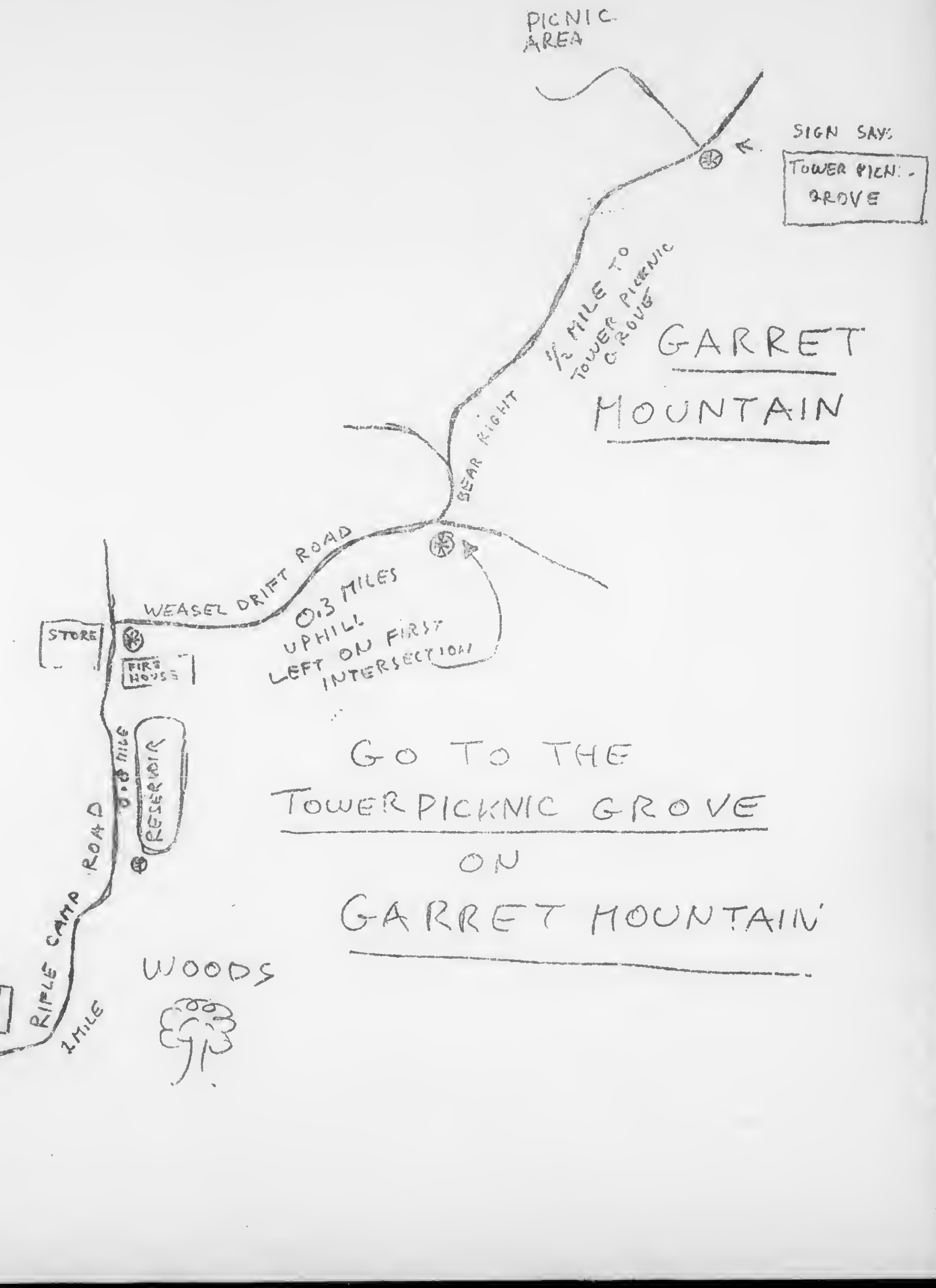
PS
ENC.

P. S. Bring your cameras and take pictures. October 20th will be a meeting with a guest speaker on Photography. A prize will be awarded at the meeting for the most interesting picnic picture.

YOU TURN OFF ROUTE 46 AFTER
YOU TRAVELED APPROXIMATELY
16.4 MILES FROM THE
N.J. SIDE OF THE GEORGE WASHINGTON
BRIDGE






PICNIC AREA
SIGN SAYS
TOWER PICN. GROVE
½ MILE TO TOWER PICNIC GROVE
GARRET MOUNTAIN
BEAR RIGHT
WEASEL DRIFT ROAD
0.3 MILES UPHILL LEFT ON FIRST INTERSECTION
STORE
FIRE HOUSE
RIFLE CAMP ROAD
0.8 MILE RESERVOIR
SIGN HERE
GREAT NOTCH LITTLE FALLS CEDAR GROVE
1 MILE
WOODS
ROUTE 46
GO TO THE TOWER PICKNIC GROVE ON GARRET MOUNTAIN

December 20, 1956

Mr. and Mrs. Walter Pleut
620 West 163rd Street
New York, N. Y.

Dear Friends:

This letter is to inform you of a new group which I am starting at the Hebrew Tabernacle. It is designed for young married couples up to the ages of 35. It will feature social, cultural, and educational programs with lively discussions and interesting material.

We will meet for the first time on Sunday, January 20th, 1957, at 8:30 P. M. in our Vestry. This should give you enough time to arrange for baby sitters. This new group is also being advertised through Congregational letter, the Tabernacle BULLETIN, and the pulpit.

Will you take this as my personal invitation to attend this organizational and planning meeting, and also take it upon yourselves to spread the word to all interested parties. Please be assured that the program for the group will be planned by you, the members.

Incidentally, we are arranging a list of baby sitters for your convenience upon whom you may call after the first meeting.

I look forward to seeing you on the 20th. Bring your suggestions and your friends. With every good wish to you and yours, I am

Sincerely yours,

ROBERT L. LEHMAN
Rabbi

RLL:is

December 20, 1956

Mr. and Mrs. Gerd Bodeen
672 Cambridge Road
Paramus, N. J.

Dear Friends:

This letter is to inform you of a new group which I am starting at the Hebrew Tabernacle. It is designed for young married couples up to the ages of 35. It will feature social, cultural, and educational programs with lively discussions and interesting material.

We will meet for the first time on Sunday, January 20th, 1957, at 8:30 P. M. in our Vestry. This should give you enough time to arrange for baby sitters. This new group is also being advertised through Congregational letter, the Tabernacle BULLETIN, and the pulpit.

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Sincerely yours,

ROBERT L. LEHMAN
Rabbi

RLL:is

December 21, 1956

Mr. and Mrs. Ernest Stein
83 Park Terrace West
New York 34, N. Y.

Dear Friends:

This letter is to inform you of a new group which I am starting at the Hebrew Tabernacle. It is designed for young married couples up to the ages of 35. It will feature social, cultural, and educational programs with lively discussions and interesting material.

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Sincerely yours,

ROBERT L. LEHMAN
Rabbi

RLL:is

5°

December 20, 1956

15

Mr. and Mrs. Richard Feist
867 West 181st Street
New York, N. Y.

Dear Friends:

23

This letter is to inform you of a new group which I am starting at the Hebrew Tabernacle. It is designed for young married couples up to the ages of 35. It will feature social, cultural, and educational programs with lively discussions and interesting material.

We will meet for the first time on Sunday, January 20th, 1957, at 8:30 P. M. in our Vestry. This should give you enough time to arrange for baby sitters. This new group is also being advertised through Congregational letter, the Tabernacle BULLETIN, and the pulpit.

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Sincerely yours,

ROBERT L. LEHMAN
Rabbi

RLL:is

Hebrew Tabernacle of Washington Heights

607 WEST 161ST STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI
HENRY EHRENBERG, CANTOR

MORRIS A. ENGEL, PRESIDENT
DAVE NEWMAN, SECRETARY

Mr. and Mrs. Paul Tuerkheimer
226 Long Hill Road
Little Falls, N. J.

Mr. and Mrs. Arthur Bodenheimer
652 West 163rd Street
New York, N. Y.

Mr. and Mrs. George Tobias
2728 Henry Hudson Parkway East
Bronx, N. Y.

Mr. and Mrs. Ernie Schmidt
600 West 196th Street
New York, N. Y.

Mr. and Mrs. Kurt Berlin
395 Ft. Washington Avenue
New York, N. Y.

Mr. and Mrs. Walter Steigerwald
725 West 172nd Street
New York, N. Y.

Mr. and Mrs. Martin Haas
344 Ft. Washington Ave.
New York, N. Y.

REPORT OF THE YOUNG MARRIED GROUP

The Young Married Group was founded in January 1957. Its primary purpose is to encourage the meeting of young couples having a common community of interest. It has during the past year sponsored lectures covering vital topics of interest to all and the Temple. Meetings covered such points of interest as Juvenile Delinquency and its relationship to the community, child problems, the Bazaar, matters of Jewish interest and other important subjects.

Our future course is along the lines above enumerated, with a further goal of attracting new members for our group. Our second aim is to convert our own members to membership in the Congregation. At present, our mailing list contains the names of 70 couples.

ARTHUR BODENHEIMER
President

CONSTITUTION

1. This club shall be known as the "TABERTEENS"

OFFICERS

SECTION 1 Election

The following officers shall be elected at the third or fourth meeting of each semester: President, Vice-President, Recording and Corresponding Secretary, Treasurer, and any other officers which the club considers necessary.

A. Procedure: Voting shall be by secret ballot. A majority of the votes cast shall elect a candidate to office.

B. Eligibility of Voters: To be eligible to nominate or vote for the officers, members must have attended at least one-half of the regular meetings held during the current term.

SECTION 2 Succession in Office

A. In CASE of Absence: In the absence of the President, the Vice-President shall assume the duties of the President.

B. IN Case of ~~Absence:~~ Relinquishment: If the President relinquish his position, the Vice-President shall take his place and a new election shall be held for the office of Vice-President.

SECTION 3 Term of Office

An officer shall hold office for one season or, in the case of a person filling a vacancy, until the end of the current season, his tenure terminating until new officers are elected.

SECTION 4 Duties of Officers

A.

1. PRESIDENT: Shall preside at all meetings of the club and the executive committee and activities.
2. VICE-PRESIDENT: Shall be a coordinator of all committees.
3. RECORDING AND CORRESPONDING SECRETARIES: Shall keep a record of all minutes and carry on all necessary correspondence.
4. TREASURER: Shall keep an accurate account of all monies received and ~~dis~~bursed.

Young Married Gr. Meeting
"From Catholic to Jew"
by Pat Singer — Nov 17, 1957

90-10 34th Ave
Jackson Hts, L.I.

I. Introduction

II. Religious background:

1. Family aspect
2. Association with clergy.
3. Education (Include extra-cirr. activity)

III. First introduction of doubts. List simple examples.

Development of doubts in stages.

1. Family reaction
2. Answered by teachers, clergy?
3. Actual effect of doubts in stages (age 15, 16 etc

IV. Background in Judiasm:

1. Thinking of various people--my reaction.

V. Association with Nat.

1. His religious background.
2. His feeling about my religious beliefs.

VI. First thought of conversion. Why ?

1. Relation of doubts to answers in Judiasm.
2. Feeling about Jewish way of life for myself and my children.

VII. Actual final decision--going to see RAbbi Lehman.

1. How this final decision came about.
2. How I finally arrived on seeing Rabbi Lehman (rather than other Rabbi)
3. My feelings before, during and after our first meeting.

counsel re: consequences of being part of Judaism due to own past history →

VIII. Reaction of Nat to final decision--our going to see Rabbi Lehman.

1. Our first meeting together with R.L.
2. Our reaction to him and his teaching.(include Nat's favorable reaction after so many years knowing only the very Orthodox)

IX: Rabbi Lehman recommends me for classes:

1. Nat's desire to attend.

2. My pleasure at being recommended.

3. My guilt feelings-- what they were and how long they lasted.

X. Actual attendance at classes:

1. Type of lectures.

2. Our absolute fascination with the religion-- staying up for hours talking about various aspects of it.

3. The wonderful Rabbis -- how they taught.

4. The importance of reading and studying on your own--this was not advisable--necessary.

5. Our bi-weekly meetings with R. L. The hundreds of questions he answered for us (and the ones he asked).The way we looked forward to them.

6. The more I learned the happier I was-the more sure I was I did the right thing.

XI. My attendance at services:

1. My first service--my reaction-- (the talking etc)

2. How pleasant it is--how we must appreciate them and no one realizes how much they mean to someone who didn't have them. We are so lucky, etc.

3. How our religious practices increased as we learned more.

X. Final classes--conversion ceremony.

1. The fact that although we learned a great deal we both feel that there is a great need for further study.

2. The wait I had between the completion of classes and conversion ceremony.

cantor, Rt. Hon. Eyal →

3. The actual ceremony...The questions.. Nat's and his family's reaction.

4. The final feeling.

XI. Time between conversion and marraige.

1. OUr religious practices.

2. The reception I have gotten from the Hebrew

Tabernacle congregation. The way this has made us feel.

3. The effect of R. L. on both our lives-- the help he has been for which there is no way to thank him.

4. Our Wedding- the first time I'd seen a Jewishone.

Conclusion:

The way we both feel about our religion now.

The way we want to bring up our children with a real love for Judiasm, taking pleasure as we do in it and wanting to go to services etc.

The final feelings which I have and which grow each time I experience a holiday -- my feeling of being a part of Judiasm.

What Use College Education

A. Very striking topic - its education & education of all sorts - good.

not nec.

1. True, but those lucky enough attend are snobs

2. Others who can't afford college but have just as much intelligence are looked down upon.

B. Why?

1. Maybe the "snob" is trying to fight his inner self. Maybe he thinks working guy better than he & to bolster own ego & not feel guilty for loafing and not working & looks down on decent occupation as butcher and truck-driver.

not true today anymore than so many years ago

2. O.K. these people uneducated ~~but~~ scholastically but know more of things that are good & decent & needed to run our society

B.H. has awareness of this too

3. People who don't attend college usually know more that's going on in world. College student says he's too busy but in reality - apathy

not nec.

Even
4. ~~Even~~ if they're not intelligent ~~bec~~
because there are many people
who just aren't college material,
no need to turn up nose.
a) ~~Truely~~ Truly intelligent person
sees in all what he's worth &
each serves society.
b) Today people are on education
binge. Soon be too many doctors, dentists & engineers.
People will be crying for
butchers & carpenters.

there talented will so have number salary if smaller excellent - than prof. man than prof

C: The Craze
1. The craze is so wild now —
many taking evening courses, not
because hungry for knowledge but
to say, "I go to College." (Better
not say this, insult too many
in audience)

not nice

2. It's a shame these days when a
person has to be ashamed of father's
work even though he earns a

comfortable living, because he didn't attend College & has to work harder than others.

D. Kids attend College don't learn much. Excuse me - 1 thing - cheat.
   1. There was a national survey to prove this point
   2. I was disgusted when I first entered college with all the cheating, & truthfully a little jealous because I couldn't do it. you see I went to a High School where cheating was for the boys - it was an all girl school.
   3. People make jokes about College. The most recent, "Should we go to a co-ed College or an educational one?" This is no joke, but the bitter truth.

E. To be able to go to College is a gift and one shouldn't misuse it by buying to show someone who doesn't

☆ well taken for general student

True

attend, up. This might backfire.

Dear Rabbi,

Enclosed you will find the outline you asked me to do at Lyn's house for our meeting of the Senior League on March 31. I hope you will use some of my arguments because I spent much time in getting them on paper and feel quite strongly about the subject.

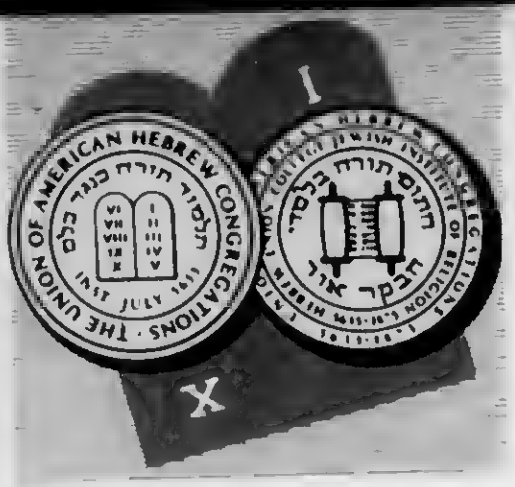
Sincerely yours,
Judy Sonneberg

OVER

P. S. Don't worry about my arguments leading to discussion, I've had more arguments ...

What Use a College Education

I Away from Home - ~~independence~~
  a - independence
  b - perspective
  c - meet people from diff places
II ++ Home - not as good
  a - diff atmosphere
  b - chance for exchange of ideas
III - What "Use"
  1 - for eco, social status
    a - need B. A. for most jobs today - very common place
    b - in future, higher degrees nec. for advancement
    c - today, in teaching, need M.A. D.
    d - social life more on intellectual level ∴ have more in common
    e - even for engin, business, etc. need humanities just for well-rounded individual
  2 - for professions
    a - undergrad. work essen-



For American Judaism

I hereby contribute $ _____

to the Annual Combined Campaign for the maintenance and support of the UNION OF AMERICAN HEBREW CONGREGATIONS and the HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION.

NAME _____

ADDRESS _____

CONGREGATION _____

SECURED BY _____

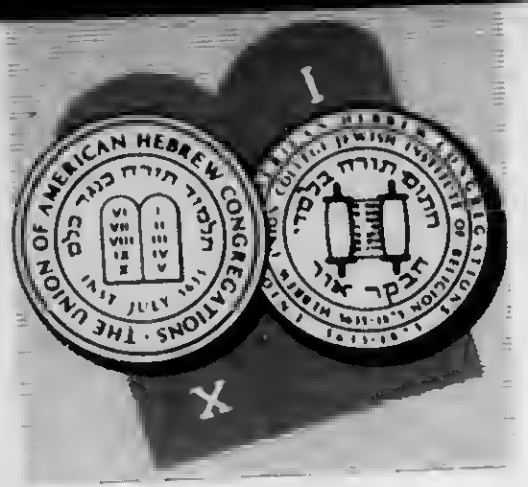
DATE _____

Issue checks to the COMBINED CAMPAIGN, UAHC and HUC-JIR
838 Fifth Avenue, New York 21, N. Y.

2062

Historical as req. for specialization
b - need intensive course again for reading (comprehension) & writing (effective composition)
c - gain in mastering of great ideas of the past - which present is based
d - helps to understand present

Historical
1 - just to kill time
2 - mentally inferior
a - 2 yr general course
b - test to weed out
3 - prestige value
4. snobbery - only shows that aim of ed: "well-rounded" personality, has missed.



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DATE _____

Issue checks to the COMBINED CAMPAIGN, UAHC and HUC-JIR
838 Fifth Avenue, New York 21, N. Y.

2062

J. Sonneberg
635 W. 174 St.
New York 33, N.Y.

NEW YORK 51, N.Y.
MAR 20
630PM
1957

BRONX
STA



6 Day College
5 paid - Eve
3 non - College

Rabbi Robert I. Lehman
c/o The Hebrew Tabernacle
605 W. 161 ST.
Washington Heights
New York 32, N.Y.

8/5/58

Dear Rabbi,

Attached you will find the first bulletin regarding the dance. I think it would be wise for all of us to start the publicity early as you so well did on the last affair we ran with the P.A. By that I mean the pulpit and bulletins e.t.c.

Hope that your trip was enjoyable.

Regards

Ernest W. Stein

P.S.

There will be a meeting of the Y.M.C. board in my home, after services on Sept 5th 1958; we would enjoy having Doris and you join us.

Left.

YOUNG MARRIED GROUP
HEBREW TABERNACLE

AUGUST 21, 1958

Dear Friends,

Because of the wonderful response we had to our last outing, a picnic again has been planned for September 7th, 1958.

We certainly ho e you and your family, as well as your friends will come.

The picnic grounds have a large play area and picnic tables; and if your tastes run to charcoal steaks or hot dogs there are facilities for cooking; there also will be gifts for your children.

DATE	September 7th
DESTINATION	Garrett Mountain Reservation
TIME	9:30 A.M.
MEETING PLACE	In front of the Temple

A map is enclosed for directions to the picnic area. It is a short drive from the city.

In case of doubtful weather check with Ernest Stein at LO 7-0472 or Denny Simon at WA 8-3211 after 8;30 A.M.

We are looking forward to meeting you and your children on Sunday, September 7th, 1958.

SPECIAL ANNOUNCEMENT

Our SIMCHAS TORAH DANCE will take place on Saturday evening at 9:00 on October 11th, 1958.

ORCHESTRA FOOD SET-UPS PRIZES

Plan to come and bring your friends. Be sure to reserve the date for the dance in the Vestry of the Hebrew Tabernacle.

Denny Simon
Secretary

Door	$ 245. —
Raffles	67. 25
Food	115. 85
Total	$ 428. 10

163 people + non-paying fam. 5
total attendance ≈ 175

163
151 | 245.0
95
50

Spring Festival Dance
4/26/58

Exp. Cole slaw $ 2. 15
Beer 2. 35
Sugar 10. 00
Pioneer 11. 64
Bakery 3. 78
Relic. 53. 60
Music 85. 00

$ 168. 52

168.52
19.60
188.12

428.10
188.12
239.98

Net $ 259. 58
Soda > — 19. 60
$ 240.00

$120.— per pig

YOUNG MARRIED [illegible]

HEBREW TABLE[illegible]

[illegible] 5 1958

Dear Fr[illegible]mas!

Ma[illegible]k the date . . . . March 16th

the time . . . 8:15 P M

the place . . . . Vestry of [illegible]

the occasion . Our next m[illegible]

the subject . . . Jewish Mus[illegible]

the narrator . . Cantor Henry [illegible]berg

As usu[illegible] refreshments will be serve[illegible]

Bri[illegible] your friends.

SPECIAL ANNOUN[illegible]

Our S P R I N G F E S T I V A L D A [illegible] take

place on Saturday evening, April [illegible]th

ORCHESTRA, FOOD, [illegible]

Plan to come and bring your neigh[illegible] and f[illegible]ends

Be sure to reserve the DATE: APRIL [illegible] 8:[illegible]0 P M.

Liberty 2-8081

Adell PLASTICS, INC.

5208 Eleanora Avenue
Baltimore 15, Maryland

ARTHUR F. DELLHEIM

Fritz Kerr, Wm

1730 Popham Ave

Bronx

Berlin, Kurt & Sue	395 Ft. Washington Avenue	TO 7-4925
Berliner, Henry & Gloria	5614 Netherland Ave. Bx.	KI 9-8160
Blum, Robert & Esther	545 W. 162 Street	
Bodeon, Gerd & Helga	672 Cambridge Road Paramus, N.J.	CO 2-2389
Bodenheimer, Arthur &Suzi	22 Eastbrook Drive Riveredge, N.J.	
Budabin, Kurt	62 Park Terrace West	SW 5-8952
Fenchel, Jerry & Elaine	255 Haven Avenue	SW 5-2298
Frank, Norbert & Rita	611 West 163 Street	WA 7-1167
Haas, Martin	344 Ft. Washington Ave.	TO 7-2924
Heiman, Peter & Annabelle	47 Point St. Yonkers, N.Y.	YO 9-2592
Herman, E.	545 West 162 St.	
Heuman, Ernest & Lilo	652 West 163 Street	LO 8-2952
Hirsel, G.	475 West 186 Street	
Hirsch, A. A.	same address	(This may be a duplicate)JE 8-5969
Kahn, Dr. & Mrs. Serge	548 West 164 St.	SW 5-3026
Koch, Lester & Ellen	5644 Netherland Ave. Bx.	KI 9-6696
Kracow, David & Miriam	159-00 Riverside Dr. W. NYC	LO 8-1078
Levinson, Julian & Ruth	370 Ft. Washington Ave.	WA 7-5490
Le Brecht	244 Charlton Ave. Lodi, New Jersey	
Levy, Harry	8 Edgewood Road Hartsdale, N.Y.	DObbs Ferry 3-1130
Lissner, Ernest & Ruth	75 Ft. Washington Ave.	WA 7-3348
Loeber, Al & Anne	5009 B'way	WI 2-0896
Loeser, Henry	609 West 196 St.	WI 2-1368
Lowenstein, Irving	841 West 177 St.	LO 8-4409
Mannheim, Jack & Susan	615 West 173 St.	TO 7-2869

Mindus, Eric & Annelies	614 West 152 Street	AU 1-4021
Mock, Robert & Belle	1101 162 St. Beechurst, L. I., N.Y.	FL 3-1274
Newman, Ernest & Gerti	545 West 162 St.	TO 7-5256
Oppenheimer, Julius & Ellen	718 West 178 St.	TO 7-8862
Palmer, Victor & Ruth	604 West 162 St.	WA 3-4173
Plaut, Walter & Susan	520 W. 163 St.	LO 8-9552
Prag, Jacob	628 West.151 St.	
Raindorf, Ken & Marion	45 Wadsworth Terface	WI 2-0340
Reiner, Charles & Marther	91 Ft. Washington Ave.	AU 1-2309
Schmidt, Ernest & Irene	600 West 196 St.	LO 9-6615
Schusterman, L.	4500 B'way	
Selsky,	779 Riverside Dr.	
Silberthau, Ralph & Inge	128 Ft. Washington Ave.	WA 7-3242
Simon, Dennis & Eva	66 Ft. Washington Ave.	WA 8-3211
Simon, Warner & Edith	736 West 173 St.	WA 7-4174
Singer, Nat & Pat	90-10 34 Avenue Jackson Heights, N.Y.	NE 9-0149
Stein, Ernest & Ellinor	83 Park Terrace West	LO 7-0472
Steifel, Mr & Mrs. Arnold	853 Riverside Drive	SW 5-0364
Strauss, Henry & Rita	615 West 173 St.	TO 7-1509
Tobias, George & Renee	2728 Henry Hudson Pkwy Bx.	KI 8-5054
Turkheimer, Paul & Eva	226 Long Hill Road Little Falls, New Jersey	LI 4-0805
Westheimer, Jerry & Sue	627 Bryant Avenue Teaneck, N.J.	TE 6-7676
Wormser, Stephen & Eva	765 Riverside Drive	LO 8-2758
Schiller, Larry & Ruth		
Jabloner, Arthur & Karin	900 Riverside Drive	SW 4-5912
Pysner, Lester & Adele	80 Ft. Washington Ave.	LO 8-3936
Treft, Walter & Adell	421 Ft. Washington Ave.	WA 3-8075

Lesser, Arno & Dorit	421 Ft. Washington Ave.	WA 3-8075
Saderman	620 West 141 Street	TO 2-2996
Bodin Kurt & Eliz.	" "	
Berry, Henry & Rosalind	674 West 161 St.	
Traubel, Walter & Marion	258 Wadsworth Avenue	WA 3-3781
Reishman, Ben	116 W. 197 St. Bx.	KI 6-2327
Cantor Henry Ehrenberg	790 Riverside Drive	
Niederman, Mr. & Mrs. L.	894 Riverside Dr.	SW 5-4022
Werdy, Mr. & Mrs.	884 Riverside Dr.	
Weiss, Mr. & Mrs. Curt	2330 Linwood Ave Apt. 1 A Coytesville, N.J.	
Rabbi & Mrs. R. Lehman	70 Park Terrace East	

Rabbi Colman

May 5th 1958

Y. M. G. Program for 1958-1959 Season

Day	Time	Date	Topic	In Charge
Sunday	9:30 A.M.	June 8th	Outing Garrett Mountain	Paul Tannenbaum
Sunday	9:30 A.M.	Sept 7th	Outing Garrett Mountain	Paul Tannenbaum
Saturday	8:30 P.M.	Oct 11th or ~~Oct 18th~~	Simchath Torah Dance Y.M.G. + P.A.	Irene Schmidt Ellen Koch Ernest Stein
Sunday	8:30 P.M.	~~Nov 16th~~ 2nd	Gourmet Supper (Date might be changed of above Topic)	George Tobias A. Neiman Elinor Stein
Sunday	8:30 P.M.	Dec 7th	~~Rabbi - Trip~~	Ralph Silverman Ernest Stein
	December	13th -	14th - 15th Bazaar	Danny Simon Ernest Stein Irene Schmidt
Sunday	8:30 P.M.	1959 Jan 11th	Musical Ed or Square Dance	Harry Bernt Perry Simon
Sunday	8:30 P.M.	Feb 14th	① Monte Carlo or ② Racial Topic P.D from Columbia U.N. ③ Member from U.N.	Lester Koch Irene Schmidt Harry Rosen
Sunday	8:30 P.M.	March 15th ?	Cantor ?	Renee Tobias Ernest Stein
Saturday	8:30 P.M.	April 11th	Dance Y.M.G. + P.A.	Irene Schmidt Harry Levey Ernest Stein
~~Monday~~ Sunday	8:30 P.M.	May 17th	Social + Elections	Rabbi Colman Ernest Stein G. Hirsh
Sunday	9:30 A.M.	June 7th	Outing	

P.S. ① Next letter to be sent out the first week in September and every three weeks after.

② Bowling League to be started in October 58.

Berlin, Kurt & Sue	395 Ft. Washington Avenue	TO 7-4925
Berliner, Henry & Gloria	5614 Netherland Ave. Bx.	KI 9-8160
Blum, Robert & Esther	545 W. 162 Street	
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Schusterman, L.	4500 B'way	
Selsky,	779 Riverside Dr.	
Silberthau, Ralph & Inge	128 Ft. Washington Ave.	WA 7-3242
Simon, Dennis & Eva	66 Ft. Washington Ave.	WA 8-3211
Simon, Warner & Edith	736 West 173 St.	WA 7-4174
Singer, Nat & Pat	90-10 34 Avenue Jackson Heights, N.Y.	NE 9-0149
Stein, Ernest & Ellinor	83 Park Terrace West	LO 7-0472
Steifel, Mr & Mrs. Arnold	853 Riverside Drive	SW 5-0364
Strauss, Henry & Rita	615 West 173 St.	TO 7-1509
Tobias, George & Renee	2728 Henry Hudson Pkwy Bx.	KI 8-5054
Turkheimer, Paul & Eva	226 Long Hill Road Little Falls, New Jersey	LI 4-0805
Westheimer, Jerry & Sue	627 Bryant Avenue Teaneck, N.J.	TE 6-7676
Wormser, Stephen & Eva	765 Riverside Drive	LO 8-2758
Schiller, Larry & Ruth		
Jabloner, Arthur & Karin	900 Riverside Drive	SW 4-5912
Pysner, Lester & Adele	80 Ft. Washington Ave.	LO 8-3936
Treft, Walter & Adell	421 Ft. Washington Ave.	WA 3-8075

Lesser, Arno & Dorit	421 Ft. Washington Ave.	WA 3-8075
Saderman	620 West 141 Street	TO 2-2996
Bodin Kurt & Eliz.	" "	
Berry, Henry & Rosalind	674 West 161 St.	
Traubel, Walter & Marion	258 Wadsworth Avenue	WA 3-3781
Reishman, Ben	116 W. 197 St. Bx.	KI 6-2327
Cantor Henry Ehrenberg	790 Riverside Drive	
Niederman, Mr. & Mrs. L.	894 Riverside Dr.	SW 5-4022
Werdy, Mr. & Mrs.	884 Riverside Dr.	
Weiss, Mr. & Mrs. Curt	2330 Linwood Ave Apt. 1 A Coytesville, N.J.	
Rabbi & Mrs. R. Lehman	70 Park Terrace East	

1958-59 DATES FOR Y.M.G. MEETINGS

DAY	TIME	DATE	TOPIC	IN CHARGE
			OUTING	
SUN	9 30 AM	JUNE 8th	GARRETT MOUNTAIN	R. TURNBERGER
SUN	9 30 A.M.	SEPT 7th	" " " "	" " "
SAT	8 30 P.M	OCT 11th OR 18th	DANCE [redacted]	I. S. + E. S.
SUN	8 30 P.M	NOVEMBER 16th (2nd Day Hanukah)	GOURMET SUPPER	A. H. E. K.
SUN	8 30 P.M	DECEMBER 7th	RABBI	E. S
		DECEMBER 13, 14, 15, 16	BAZAAR	E. S. D. S. I. S.
		1959	MUSICAL EVE ?	I. [redacted]
SUN	8 30	P.M JAN 11th	SQUARE DANCE ?	D. S.
~~SAT~~ SUN	8 00	P.M FEB 14th	MONTECARLO	ERNIE SCHNEE
SUN	8 30	P.M MARCH 15th	CANTOR	E. S. I. S. E. S.
SAT	8 30	P.M APRIL 11th	DANCE	PLUS A NEW OFFICER TO BE ELECTED
SUN	8 30	P.M MAY 17th	SOCIALE, ETC. ELECTIONS	RABBI + E. S.
SUN	9 30	A.M JUNE 7th	OUTING	

(1) New Letter to be send out first Week in Sept. about dates & T. C. questionaire

(2) Newspaper comes to be send out in new letter. 30 Words Engel, Rabbi Canter, Stein. in behalf of temple and Y. M. G. work.

(3)

Harry Lerer; Renee Fleiss;

background & please ff

I . II / 66

Hebrew Tabernacle of Washington Heights
607 WEST 161st STREET, NEW YORK 32, N. Y.
LORRAINE 8-8304

MORRIS A. ENGEL, PRESIDENT

MRS. LEO MAIER, SECRETARY

1. Mr. and Mrs. Stanley Heilbronn — bus. 847-2921
82-45 135 St.
Kew Gardens, N. Y.

2. Mr. and Mrs. Harry Appel — bus. [illegible] 544-8931
67-15 Dartmouth Street
Forest Hills, N. Y.

3. Mr. and Mrs. Stephen Wolf — gardener; bus. [illegible] 896-3592
105-21 66 Ave.
Forest Hills, N. Y.

4. Mr. and Mrs. Lawrence Cohen — Carol 884-2127
555 Kappock St.
Riverdale, N. Y.

5. Mr. and Mrs. Roy Pomerantz — nice neighbors, friends of Budd Cohen — W12-6574
20 Dongan Place
New York, N. Y.

6. Mr. and Mrs. Stanley Graber — bus. hse comedian 295-0998
55 East 196th St.
Bronx, N. Y.

7. Mr. and Mrs. John Haberman — diff 884-5461
4475 Henry Hudson Parkway
Riverdale, N. Y.

8. Mr. and Mrs. Kenneth Pretto — he has gone on leave recently married — TV 6-6752
143-30 Roosevelt Ave.
Flushing, N. Y.

9. [illegible] — m. II/19

PA - Installation Ceremony - VI/2/58 ①

Pleas. pr me to be here + Offic. at these in-
stallation ceremonies. This not my 1st
exp with you; have attend. meet. + affairs
quite regularly - not only in line of duty
but bec I apprec. the wonderful + sacrific.
work PA does pr children + Temple.
Although out-going Pres will give her report
later on, want to mention 2 noteworthy
achievements of past year:
a - Coop with YPG whose rep. are here this eve
b - Picnic - yesterday - fine + successful
We begin program by my having to perform
what at once + pleasant duty: to
discharge MRS. IRMA Schlesinger from
her Office as Soc. Sec.
a - Duty: bec. losing her
b - pleasant: bec. remind you of what
job she did, alw. helpful, fav. service
being alw. ready when needed. Thank
you MRS. SCHLESINGER! - Applause
CANTOR
now come to actual installation + as its
symbol will use the Thora Scroll. see here
a - This is our duty: teach Torah
b - laws, moral, attitudes of Faith
c - as Officers of PA pr coming year make
their names in it, must remember that

not only are they to teach its ideals
work for them but, most imp, live by them.
d- perhaps can best summarize lessons by
citing words of שיר: כה: כג-כד ובקרבך בקרבך ובמשכבך ובנוחך
ANN SCHWARTZ, ANN GOLD: ~~SOCIAL~~ CORRES.
ASSIT ~~SOCIAL~~ CORRES. SECRETARIES
a- both ladies not new to org
b- alw. helpful + part of PA programs
c- know they will fulfill their many
duties faithfully + well. to them is
a job of great responsibility - sat
of publicity dept for P.A.
d- come forward + sign.
LEE BELLETON) -- REC. SECRETRY
a- one of most friendly in div in PA. H.T.
b- alw on hand to help alw at Temple
c- good mother + debonair person who,
by smile + ardor + interest, symbol.
a happy family + good home
d- LEE is a credit to PA; come +
sign her. task will be well done
3RD VP: ELSIE BAUMOLL
2nd VP: FRIEDL JACOBS
1st VP: TONI KAHN
a- these positions of great responsibility
b- help pres to run org. efficiently
c- could have chosen no better
people for task at hand.

ELSIE - new pr PA leadership but in many ways proven her worth; chmn 7 Spring Festival Dance
FRIEDL - alw. ready & willing to help - seen her in kitchen innumerable times, giv. up her time, effort with good, modest
TONI - a veteran 7 PA who is one 7 our finest members. Not with us this eve
free. death 7 rel but you will sure
by carry our sentiments 7 regret
& esteem to her
GENE HAMBURGER - TREASURER
a - Offices & Treas. for many years
b - no other person rendered such outstanding & selfless service to PA
c - also doubles as import. chairman 7 Rel. School Committee.
d - with cheerful countenance - friendly manner, firm handshake are his trade-marks & alw. a pillar 7 strength to this organization
e - happy he is part 7 Officers again & welcome him as he signs T. Scroll.
GERDIE KLEINMAN - outgoing Pres
a - real duty to discharge Gerdie K.
b - has been a very fine leader & Pres pr past 2 years
c - personality bespeaks her worth: likeable, dynamic, smiling, capable

CLOSING DATE	PREVIOUS BALANCE	CHARGES	RETURNS	PAYMENTS	BALANCE DUE

THIS IS YOUR ACCOUNT FOR THE THIRTY DAY PERIOD ENDING ON THE ABOVE DATE.

SALESCHECKS, CREDIT, AND PAYMENT SLIPS, ARE ENCLOSED AS YOUR RECORD.

PLEASE RETURN ANY SLIPS ON WHICH THERE MAY BE AN INQUIRY.

ACCOUNTS ARE DUE WHEN RENDERED.

RRBH 16246 210 741

MERCHANDISE CREDITS NOT SHOWN ON THIS STATEMENT WILL APPEAR ON YOUR NEXT STATEMENT.

ON THE PLAZA
BERGDORF GOODMAN
5TH AVENUE AT 58TH STREET

P.A. Board Meet. 11/1/62

INTRO:
1-nt interfer bt help & guid
nt only yr group but others; bt yr group more so
2-Why? Bec it has more specific purpose than any other: school (ed), child, & Jud.
3-thus, Avon Meet & Orient Lunch. no place here better small group than artificial group
4-you have to give something in these 3 areas in order to receive.
THUS: Oneg wth money is wrong
film, bec. it is free, is no answer
entertainm., even wth cost, interests parents
bec. it pleases children.
PROGRAM:
Breakfast excellent
Model Seder BIRTHDAY BLESSINGS.
Luncheon O.K. bt with a theme
Simchas Torah, etc. all worthwhile.
Chartering of Bus for special occasions
MEETINGS
had 11 ideas; 8 on spur of moment & 3 read about.
even if not all accept., enough here for 2 seasons
a-problems of Jew ed.
b- # of sec. "
c-physician on adolescent
d-psychologist on adolesc.
e-analysis on text books
f- " of children's books
g- " of " magazines
h " of IQ testing
i counselling for future prof.
j-Robert Garvey, Bk Dept of UAHC; author of ch books
k E. Borowitz, Direct of Dept of Rel Educ of UAHC on "what is religious in religious education?"
l Dr. Phillip Jaffe, Chief Ed. Consult for NYRSyn on "The rel. School board & its taks & responsibilitie
PROBLEMS:
Dacne not a good idea as past exp. shows; also, NYrs Eve, Men's Barn Dance & great deal of work
IDEAS INSTEAD: Magician; Rena and Red Baloon, R
HANSEL & GRETEL for Sunday afternoon; Opera in ound
Museum trips
OTHERS: meet too often? only every 2 months?
SAT P.M. supervisory problem, see Youth Group
adequate programs, bec. of Shabbos
BM recept & lunch; Vestry services
how often? Novelty wears off; gets to be cho
program gets you rather than yo. get program

d- he finished + reaped the benefits
e- he disch. from Office + real ~~love~~ but know she will cont work + interest in PA so close to her heart
f- for that she has achieved, ought to be a standing ovation

GERDIE report → Helga → Helga speech
HELGA GUTTMAN - NEW PRESIDENT

a- priv + pleas to install ~~you~~ parents + parents-in-law here
b- have proven ~~your~~ ability for Office but if we ~~have~~ ~~your~~ life qualities you ~~do~~ is
c- ~~your~~ children: the way they are ~~are~~ see that youth + its ~~your~~ upbringing is close to ~~your~~ heart + this is
d- You know that Torah means is take pride in placing ~~your~~ burden of PA Presidency on ~~your~~ shoulder
e- ~~we~~ install you + ask you to sign

BLESSING - all Officers
CANTOR

end.

CLOSING DATE	PREVIOUS BALANCE	CHARGES	RETURNS	PAYMENTS	BALANCE DUE
		12 8 1/2 58.59 5 59.5-3 59-60-3 9	3 1/2	T Th Th	

THIS IS YOUR ACCOUNT FOR THE THIRTY DAY PERIOD ENDING ON THE ABOVE DATE.

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MERCHANDISE CREDITS NOT SHOWN ON THIS STATEMENT WILL APPEAR ON YOUR NEXT STATEMENT.

ON THE PLAZA
BERGDORF GOODMAN
5TH AVENUE AT 58TH STREET



THIS SIDE OF CARD IS FOR ADDRESS



RABBI + MRS R. LEHMAN
70 PARK TERRACE EAST
NEW YORK, N.Y.

YOUNG MARRIED GROUP
HEBREW TABERNACLE

Dear Friends:-

Mark the date	November 17th, 1957
the time	8:15 P.M.
the place	Vestry of the Tabernacle
the occasion	Our next meeting
the subject	Conversion- Catholic to Jew
the speaker	Mrs. Pat Singer
introduction by	Rabbi Lehman

QUESTIONS AND ANSWERS

REFRESHMENTS WILL BE SERVED

BRING YOUR FRIENDS

YOUNG MARRIED GROUP

HEBREW TABERNACLE OF WASHINGTON HTS.

September 18, 1957

Dear Friends!

Mark the date ..... October 13th, 1957

the time ..... 8:15 P.M. (sharp)

the place ..... Vestry of the Tabernacle

the occasion .. Our next meeting

the subject ... Photography for all occasions

the speaker ... Jerry West, well-known Commercial Photographer

Extra: Contest for best Amateur Shot of children or adults. Be sure to bring all vacation pictures, funny, sad, or beautiful.

Judge: Jerry West

Prizes for the best! Prize for the worst, too! Questions and Answers. Think of your photography problems now and make a few notes.

Whatever you decide ... Make sure to reserve that Sunday Evening ... 10/13/57!!! As usual, refreshments will be served.

See you then!

Arthur Bodenheimer

President

HORS D'OEUVRES ESCOFFIER

DOUCHÉE AU RIZ DE VEAU
PROVINCALE

FILET DE BOEUF ESTERHAZY
SPAETZLE SVABOISE
COUVERT DE LÉGUME VERTS
POLONAISE

SALADE MIMOSA
MERINGUE BIARRITZ
FLAMBÉE

MOCCA —

Smoked Ham
Sweet breads in
patty-shell
Filet of beef
Spätzle
Vegetable platter

CLOSING DATE	PREVIOUS BALANCE	CHARGES	RETURNS	PAYMENTS	BALANCE DUE

THIS IS YOUR ACCOUNT FOR THE THIRTY DAY PERIOO ENOING ON THE ABOVE OATE.

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PLEASE RETURN ANY SLIPS ON WHICH THERE MAY BE AN INQUIRY.

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RRBH 16246 210 741

MERCHANDISE CREDITS NOT SHOWN ON THIS STATEMENT WILL APPEAR ON YOUR NEXT STATEMENT.

ON THE PLAZA
BERGDORF
GOODMAN
5TH AVENUE AT 58TH STREET

S I M C H A T H

T O R A H

D A N C E



SATURDAY EVENING
October 11th, 1958
8:30 P. M.

* * * * * * * *

Presented jointly by

YOUNG MARRIED GROUP

&

PARENTS ASSOCIATION

YOU ARE CORDIALLY INVITED TO JOIN THE FESTIVITIES

of our

* GALA SIMCHATH TORAH DANCE *

"FUN FOR ALL"

DATE: October 11th, 1958

TIME: 8:30 P. M.

PLACE: Vestry of the Hebrew Tabernacle

Admission $1.50 per person

DOOR PRIZES - FOOD - SET UPS AVAILABLE

O R C H E S T R A

* * * \

[illegible]
[illegible] N. Y.

September 8, 1959

Dear Friend

Our first meeting of the season will take place in the Vestry of the Temple on Sunday, September 27th, 1959 at 8:15 P.M. In order to "Get-Acquainted" and catch up with each other's summer activities, a social party has been planned for your enjoyment. We hope to greet you, as well as your friends, with a big "Hello!"

At the coming new year may we also extend our best wishes for a year of health and happiness to you and yours.

Sincerely

[illegible] Sybil, President

[illegible]

On Saturday, October 31st, at 8:15 P.M. the Young Married Group will sponsor a Sound performance of "DIE FLEDERMAUS" (in English) at Carnegie Hall. In order that your ticket requirements will be satisfactorily please call the Temple office, TO 8-8204, or Mr. Henry Geduld, WA 3-4779 for the amount of tickets we should purchase. If more convenient kindly write to the Temple office. The Young Married Group, stating the amount of tickets wanted for this gala evening of an "Opera in the Round" featuring members of the San Francisco and City Center Opera Companies. No tickets will be sold on the night of the performance so reserve your order please send check and enjoy [illegible] per ticket. Tickets must be paid in advance once reservations have been made by phone!

TALK AT MR. & MRS. GROUP INSTALLATION 5/22/60 - Sunday eve

Dear friends, But a few moments ago you have heard the words of Mr. Ernest W. Stein, the outgoing president of our Mr. and Mrs. Group. Now it behooves me to say a few words to him and his staff of officers while, at the same time, it is my sincere pleasure to officiate at the installation of the new slate of officers who will take their posts effective immediately in order to plan for the coming year of intense activity.

I wish to speak ~~to you now somewhat longer~~ at greater length than is ordinarily the custom at ~~installing new officers and board members~~ the ceremonies. This privilege I take upon myself because of my natural inclination to dispense ~~with~~ words; also, and perhaps more important, because a number of things ought to be said. My words to you are spoken not only as the rabbi of this wonderful congregation but, even more so, as the founder of this group, as your "silent" guide and mentor, and most especially as your friend.

First and foremost, a word to Ernie Stein. Your work in behalf of this group over the past two years has been truly wonderful and I think that I speak for all the members and friends of the congregation when I express to you our most sincere gratitude. You have become an integral part of the congregational picture; you have made many friends; you have learned to be of service not only to your fellow man in terms of the congregational picture but, in view of your genuine attention to and attendance at religious services, you have given service to God. All of us here rejoice in the affection and respect which is yours, and we know that the friendship and friendliness between you and the congregation at large will continue for many years to come as a member and in a positions of ~~leadership~~ responsibility.

At the same time, we bid farewell in an official manner to Eva and Paul Turkheimer who have also given so much to the Hebrew Tabernacle and to this group. While they will shortly move some 3000 miles from us, and due to obvious problems can not attend the meetings of our group with any degree of regularity, still they shall be with us and will be

missed by us, their friends. We wish them ~~well in their new home~~ food-bye with mixed emotions: we are sad to lose them at this Synagogue where both have been since the days of their early teens, we rejoice in their opportunity to start a new life on the West Coast.

Perhaps the thought of Eva's and Paul's moving away from this area will give me the opening I seek to enlarge my remarks and to venture into different areas of concern. As you well know, ~~our~~ this group is scattered in many areas of the city and the State of New Jersey. It is hard for people to come here, to cross the physical as well as psychological border line of the Hudson River or the Tri-Boro Bridge and yet, over a course of 2½ years, our people have done just that. I think it is a wonderful display of loyalty of which we can surely be very proud. Naturally, our group is small and we do not know to what extent we shall grow in the future; we boast few meetings with a high attendance and the financial reward from our efforts is often satisfying, more often meager. You young couples have ~~problems~~ sickness with your small children, the baby-sitting problem is a very real factor to the success of our meetings, and the financial resources of you as individuals are drawn taut by the expense of raising young and growing families. Naturally, then, your group has difficulties and I can well understand the tendency to grow discouraged now and then. In addition to all these matters, you raise the objections that it is a small group of the same people who do all the work, that since your children are about to enter our Religious Scholl you are now ready for P.A., and that since you see each other socially throughout the year, there is not the pressing need for the Temple as a meeting place for you as young couples.

I wish to use this opportunity, when I already have the floor and no time limitation has been placed on my message, to answer a few of these problems which I know weigh heavily on your shoulders. First and foremost, I think we must understand the purpose of this group and not look at it

- solely from the point of view of how many people come to meetings and from where shall we draw new membership material. The purpose of the Young Married Group, now called the Mr. and Mrs. Group, is to activate young couples in behalf of the religious ideals which motivate our Synagogue. When you understand this purpose, the picture as a whole becomes clearer. You may think that you do not need ~~the Temple and this is true in~~ this group terms of your social activities; but your association here goes deeper than this. You need the Temple because your affiliation with it brings an added dimension to your lives. I do not think I exaggerate when I say that for many of you this Temple has become a second home, a spiritual home if you will, and that you are intensely happy here. Now perhaps some of you will lift the eyebrow and shrug the shoulder as a sign of indifference; the rabbi is speaking once again of theoretical, intangible matters. But I beg to differ. Please bear in mind that Your activity here is not a hobby like photography or collecting stamps, ~~and this time~~; this is a way of life which influences you and, especially, your children. I am proud to say before all of these asserbled guests that according to my estimate, this group has a higher percentage of Temple membership than any other group in this congregation. Therefore, you add to the Temple perhaps not in size but in dedication. Your children feel at home here, they know the cantor and rabbi well, they have learned to pray and sing our songs within the Sanctuary and, surely time will bear me out, they will become better Jews because of your affection for this House of God. Look at some ~~of the~~ other, similar groups in the area; you well know that people who are Board members in other groups bring their children to us for religious education. Would such a procedure, no matter how convenient, ever occur to you? I think not.

Of course, the Temple needs you as well. In the first place, you open a new area of activity to our members. You offer programs of interest which may be enjoyed by one and all, both old and young, members of your group, or simply friends and even strangers. Your programs draw quality

if not quantity and it is only on this your basis that a sound congregational structure may be built. Your financial contribution may be small in relation to the gifts of other affiliate groups but your small gift is accepted with all the love and respect that we of the administration can muster. Furthermore, your income will grow. Why am I so certain of this? Because I am not concerned with numbers of people but with the love which is in your hearts for our House of Worship. What more could a Synagogue ask than to have such a dedicated group of young people at its beck and call for the furtherance of its work within the Jewish community. And, again, the Temple needs you because you have given us an added element which has been lacking for so long: This is youthful enthusiasm, by which you have made yourself noticed among the officers and members of our Temple. They, in turn and happily for us all, have become not only your supporters but also your friends. Thus, speak no more of numbers of people at a meeting but, rather, let your name stand for quality of accomplishment for this no man can evaluate except in the best of terms. And those of your friends who are not yet active, the say they are too busy, and who may look upon your devotion with scorn, let them be for the satisfaction of a task well done lies within you. You have been brought together through the Temple as the Temple has molded you; we have shared the joy of birth and the tragedy of death and no one can say to me that the outpourings of your grief and joy could have been greater or more meaningful had there been more people at meetings or more money in your till. Your friendships represent the very finest and both Canror Ehrenberg and I treasure your assocation with us.

One last word before I close. I think I have touched on most of your concerns troubles and have given my views pertaining to them. But one persistent point of view remains. A number of you have been advocating a merger of this group with our Parent's Association. To a certain extent, of course, there is justice in what you say and this merger may come about in a year or two or somewhat later. But, under no circumstances shall this merger

come into effect now unless you choose to forsake your group. I feel so strongly on this point for you are getting here what is extremely necessary That element is experience in leadership. You are now in the thick of the fight for recognition, you must work and work hard, you must use your imagination and initiative, you stand alone and have only yourselves as helpmeets and sources of strength. To this predicament I say: good! and I hope your work will become not easier but harder in the years to come. For, if so, one day you will become leaders here who shall be established in confidence, in strength, in perspective and you shall direct your future groups as fully matured leaders in the field of Synagogue activity. You are the future presidents and officers of our Sisterhood, Men's Club and P.T.A. but you can not lead them successfully there if you gain no assurance here. This is the key reason for holding you together at all costs; should you forsake this group I know that you will forsake your Temple in the long run. This we all wish to avoid at all costs.

You bring me then to the future. It will be a good one, as you stand on your collective two feet and as you work on the tasks assigned to you and those you choose to attempt on your own. Your need us, and we need you; your work and devotion are already noted by us and they shall become part of our future in years to come. To Irnie, again, I say thanks for a job well done and to Irene and her officers we say: may you continue the good work begun by your predecessors and may you remember these words at this time of your installation as an incentive to action, as a reason for existence, as a way of life for you, Ernie, your children, your family and all those who mean so much to you.

I thank you all for listening and now, when I call the names of the new officers, I will ask them to come forward as I read their names and upon my signal, will ask you all to rise for the blessing. This will signal the beginning of a new administration and, also, a continuance of past achievement. May this group go from strength to strength and may it more be a blessing always. Thank You.

V/22/60 - H. T. Sunday-Ex

To Mr. Dave Newman
Secretary of the Hebrew Tabernacle
605 West 161 Street, N.Y.C.

From the Mr. & Mrs. Group
January 22, 1960

Subject: Activity Report of the Mr. & Mrs. Group for the Calendar Year of 1959.

Summary: The Mr. & Mrs. Group, being a very dynamic group, presented quite a few original programs this year for our Hebrew Tabernacle family as well as surrounding communities. Financially speaking we are slowly getting the security every organization needs in order to function properly, but by far we have not yet attained our goal! During the year we changed our name from the Young Married Group to the Mr. & Mrs. Group. This was done in order that we could cater to the many people who wanted to join our organization but hesitated because they felt they would not fit into our group on account of the name. Our membership has grown; with it has the membership of our Temple.
The officers and board members who served during 1958 were again elected for the 1959-60 season with the addition of two new board members.

Highlights of 1959:

1) A sensationally new program was produced called MonteCarlo Night. The fellowship and spirit of that evening were outstanding.

2) A symposium, by our esteemed member of the board Mr. Louis Herman, was presented on the Stock Market which enlightened not only us, but the community at large.

3) As in previous years a dance with the Parents' Association was held which was well attended. It again showed that conjunuity can be established.

4) Cantor Ehrenberg, jointly with Mrs. Knoepfler and Mrs. Silverman, presented a program called Interpretation of Music which was a great enjoyment to hear.

5) At the beginning of the new season a cocktail party was held so that all members could get re-acquainted with one another.

6) Die Fledermaus was presented at Carnegie Hall by professional actores. This undertaking was done jointly with the P.A. The performance was done very well and a good time was had by all.

7) At our new uptown branch, Rabbi Lehman lectured on the topic "A Refresher Course in Hebrew Prayers for Children." The Mr. & Mrs. Group was the first affiliate to bring its' activity to the uptown branch. The course was very educational and enlightening and should be repeated every so often that it can be included in our Adult Education program series.

8) Before the New Year we had a most enjoyable course in dancing instructions. It came in very handy at the New Years' Eve party and gave us a wider variety of our dancing knowledge.

9) One of the most outstanding events of our group was the clothing drive for the Rumanian Refugees in Israel. This drive was so successful due to the response from our members & the community, that it was extended an additional two weeks.

10) As always, the Mr. & Mrs. Group, its officers and members help sponsor the Onegs, and participate in the affiliate service. During the Bazaar we of the Mr. & Mrs. Group were delighted to make this the best bazaar in our history and enjoyed being a little screw in a big wheel.

11) We also helped as ushers during our High Holy Days services and during our Sabbath services as well.

In the spirit of this report, we of the Mr. & Mrs. Group hope to serve our beloved Temple for many more Years to come under the Guidance of our spiritual and lay leaders.

Respectfully submitted,

EWS

Ernest W. Stein
President of Mr. & Mrs. Group

-* MR. and MRS. GROUP *-

HEBREW TABERNACLE
605 West 161st Street, N. Y. C.

* * * * * * * *

DO YOU LIKE TO GAMBLE????

Here's your chance

from ROULETTE to BLACKJACK.....

Gamble away your (paper) money to your heart's content.

COME to our BIG, GIGANTIC and FASCINATING

* M O N T E C A R L O N I G H T *

SATURDAY EVENING, JANUARY 30th, 1960 at 8:30 P.M.

THE MR. and MRS. GROUP INVITES YOU and

YOUR FRIENDS

for a very Special Evening of Fun and Frolic, Companionship and Good Food.

These are the Games of Chance:

ROULETTE

BLACKJACK (2 tables)

DICE

HORSE RACING

Admission is a modest fifty cents (50¢); you buy your paper money at the most reasonable prices; the sky is the limit. Winnings will be returned to you on a percentage basis in CASH!!

HERE'S YOUR CHANCE TO PROVE YOUR

GAMBLING SPIRIT

Be with us on Saturday Evening, January 30th, 1960 - 8:30 P.M.

The Place: Hebrew Tabernacle Vestry, 605 West 161 Street, NYC

Sponsored by: MR. and MRS. GROUP of the TEMPLE

* * * * * * * * * *

Mr. and Mrs. Club

(Formerly the "Young Married Group")

H E B R E W T A B E R N A C L E
605 West 161st Street
New York 32, N. Y.
LO. 8-8304

* * * * * * * * *

November
Thirteenth
1 9 5 9

Dear Friends:

At our next meeting, which will take place on

SUNDAY EVENING, NOVEMBER 29th, 1959 at 8:15 P.M.

Rabbi Robert L. Lehman will give an informative lecture on the subject "BASIC HEBREW PRAYERS for CHILDREN". For this occasion our monthly get-together will stem from our new uptown RELIGIOUS SCHOOL BRANCH, 270 Seaman Avenue, (corner 218th Street, three blocks west of Broadway).

We are certain you will benefit from this interesting educational program planned for that evening. It is our hope that we may greet you and your friends in person at this affair.

Refreshments will be served as usual.

Sincerely,

ERNEST W. STEIN
President

EVA SIMON
Secretary

- - - - - - - - - -

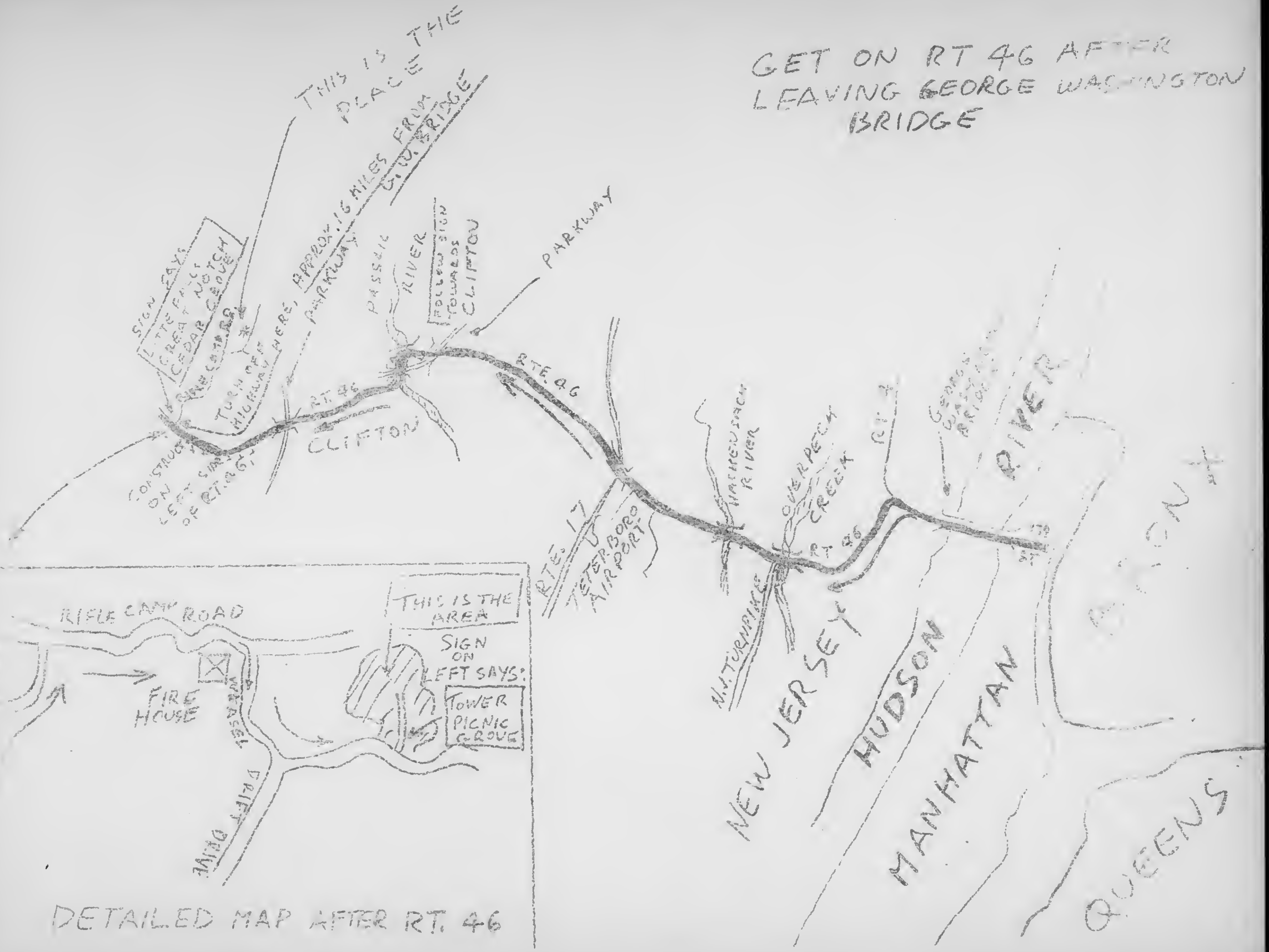
Coming attractions of the "MR. & MRS. CLUB"
in the Temple Vestry.

SUNDAY, DECEMBER 27th, 1959 - 8:15 P. M.
Refresher COURSE in DANCING STEPS

SATURDAY, JANUARY 30th, 1960 - 8:30 P. M.
Our Famous and Enjoyable MONTE CARLO NIGHT

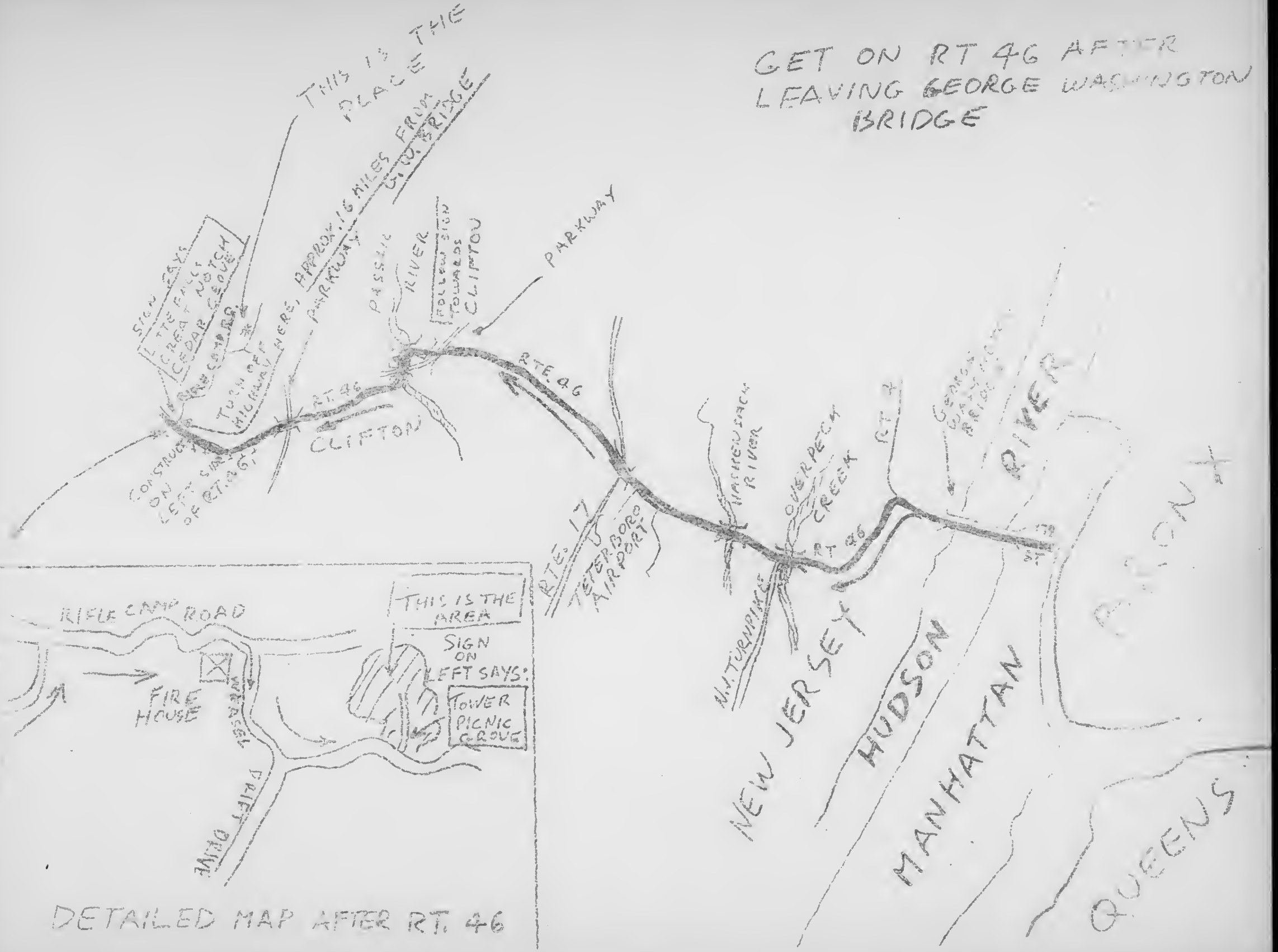
* * * *

GET ON RT 46 AFTER LEAVING GEORGE WASHINGTON BRIDGE



DETAILED MAP AFTER RT. 46

GET ON RT 46 AFTER LEAVING GEORGE WASHINGTON BRIDGE



DETAILED MAP AFTER RT. 46

YOUNG MARRIED GROUP
HEBREW TABERNACLE

AUGUST 21, 1958

Dear Friends,

Because of the wonderful response we had to our last outing, a picnic again has been planned for September 7th, 1958.

We certainly hope you and your family, as well as your friends will come.

The picnic grounds have a large play area and picnic tables; and if your tastes run to charcoal steaks or hot dogs there are facilities for cooking; there also will be gifts for your children.

DATE	September 7th
DESTINATION	Garrett Mountain Reservation
TIME	9:30 A.M.
MEETING PLACE	In front of the Temple

A map is enclosed for directions to the picnic area. It is a short drive from the city.

In case of doubtful weather check with Ernest Stein at LO 7-0472 or Denny Simon at WA 8-3211 after 8:30 A.M.

We are looking forward to meeting you and your children on Sunday, September 7th, 1958.

SPECIAL ANNOUNCEMENT

Our SIMCHAS TORAH DANCE will take place on Saturday evening at 9:00 on October 11th, 1958.

ORCHESTRA FOOD SET-UPS PRIZES

Plan to come and bring your friends. Be sure to reserve the date for the dance in the Vestry of the Hebrew Tabernacle.

Denny Simon
Secretary

Not = program?

PARENTS ASSOCIATION PROGRAM FOR 1958-1959 Season

DAY	TIME	DATE	TOPIC	CHAIRMAN
Saturday	8.30p.m.	Oct. 11	Simchas Torah Dance P.A. and Y.M.G.	Else Bauml
Monday	8.00p.m.	Oct.13	Meeting, Rabbi official welcome; SKIT	Toni Kahn
Monday	8.00p.m.	Nov.10	Dr. Lewin or Dr.Salvadore Speaker $14,000 - LOOKING	Abraham, Jacobs
Monday	8.00p.m.	Dec.8	Chanukah meeting	Else Bauml
X Sunday	12.30 1.00 noon	Dec.21	Parents Children LUNCHEON	Toni Kahn
Monday	8.00p.m.	Jan.12	Parents Teacher meeting	Lee Belfant
Monday	8.00p.m.	Feb. 9	Make up and Hairstyling Artist will demonstrate	Gerdie Kleinmann
SUNDAY	12.30	Feb.15	Luncheon at downtownHotel	Ann Gold
Monday	8.00p.m.	March 9	Purim Play "Kiyad" or ~~Tuna~~ anniversary	Mildred Engel
Sunday		March 15 OK	Buffet supper, ~~if date is not used by Y.M.G.~~ to be followed by Card Party	~~Lee being used~~
Saturday	8.30	April 11	Dance P.A. and Y.M.G.	Friedel Jacobs
Monday	8.00	April 13	Musical program Cantor, Passover traditions	Ann Gold
Monday	8.00	May 11	Mothers day Program	Hilde Mosback Lee Belfant
Sunday	9.30a.m.	May 24	PICNIC for all	
Monday	8.00	June8	Installation of officers last meeting for season	

X XII/7 - Chanukah Assembly with Puppet Show - Breakfast Host instead of Luncheon
XII/8 = Social for Chanukah

May 5th, 1958

YOUNG MARRIED GROUP

HEBREW TABERNACLE of WASHINGTON HEIGHTS

Dear Friends,

Mark the Date.....May 13th, 1958

the Time.....8:30 P.M.

the Place.....Vestry of the Tabernacle

the Occasion.....Our next meeting

the Subject.....Elections
and
M. Michel Bensabat

His topic for the evening "I JUMPED FOR FREEDOM"

Question and answer period to follow.

As usual we will have our Coffee Klatch after the meeting.

SPECIAL ANNOUNCEMENT

The following names have been suggested by the nominating committee to serve as officers for the 1958-1959 season;-

President.....Ernest Stein
Vice-President.....Irene Schmidt
Secretary.....Denny Simon
Treasurer.....Paul Turkheimer

Any additional nominations will be accepted before 8:30 P.M. at the election night meeting.

Rabbi Lehman

MAY 5TH 1958

Y. M. G. PROGRAM FOR 1958 - 1959 SEASON

DAY	TIME	DATE	TOPIC	IN CHARGE
SUNDAY	9 30 A.M.	JUNE 8TH	OUTING GARRETT MOUNTAIN	PAUL TURNHEIM
SUNDAY	9 30 A.M	SEPT 7TH	OUTING GARRETT MOUNTAIN	PAUL TURNHEIM
SATURDAY	8 30 P.M	OCT 11TH OR OCT 18TH	SIMCHATH TORAH DANCE Y. M. G + P. A	IRENE SCHMIDT ELLEN KOCH ERNEST STEIN
SUNDAY	8 30 P.M	NOV 16TH	GOURMET SUPPER (DATE MIGHT BE CHANGED OF ABOVE TOPIC)	GEORGE TOBIAS A. HEIMAN ELLINOR STEIN
SUNDAY	8 30 P.M	DEC 7TH	RABBI - TRIP	RALPH SILVERMAN ERNEST STEIN
	DECEMBER	13TH - 14TH - 15TH	BAZAAR	Danny Simon Lynn + Stein Arlene Schmidt
SUNDAY	8 30 P.M	1959 JAN 11TH	MUSICAL EVE OR SQUARE DANCE	Henry Bernie Benny Simon
~~SUNDAY~~ Sat.	8 00 P.M	FEB 14TH	① MONTECARLO OR ② RACIAL TOPIC P.HD FROM COLUMBIA UNIV. ③ MEMBER FROM U.N.	LESTER Koch IRENE SCHMIDT HARRY ROSENBERG
SUNDAY	8 30 P.M	MARCH 15TH	CANTOR ?	RENEE TOBIAS ERNEST STEIN
SATURDAY	8 30 P.M.	APRIL 11TH	DANCE Y. M. G + P. A.	IRENE SCHMIDT HARRY LEWEY ERNEST STEIN
~~MONDAY~~ SUNDAY	8 30 P.M.	MAY 17TH	SOCIAL + ELECTIONS	RABBI LEHMAN ERNEST STEIN G. HIRSH
SUNDAY	9 30 A.M.	JUNE 7TH	OUTING	

P.S. ① News letter to be sent out the first week in September and every three months after that.

② Bowling League to be started in October 58.

Rabbi Silverman

MAY 5TH 1958

Y. M. G. PROGRAM FOR 1958-1959 SEASON

DAY	TIME	DATE	TOPIC	IN CHARGE
SUNDAY	9.30 A.M.	JUNE 8TH	OUTING GARRETT MOUNTAIN	PAUL T. [illegible]
SUNDAY	9.30 A.M	SEPT 7TH	OUTING GARRETT MOUNTAIN	PAUL T. [illegible]
SATURDAY	8.30 P.M	OCT 11TH OR OCT 18TH	SIMCHATH TORAH DANCE Y.M.G. + P.A.	IRENE SCHMIDT ELLEN KOCH ERNEST STEIN
SUNDAY	8.30 P.M	NOV 16TH	GOURMET SUPPER (DATE MIGHT BE CHANGED OF ABOVE TOPIC)	GEORGE TOBIAS A. NEIMAN ELEANOR STEIN
SUNDAY	8:30 P.M	DEC 7TH	RABBI - TRIP	RALPH SILVERMAN ERNEST STEIN
	DECEMBER	13TH -	14TH - 15TH BAZAAR	DOROTHY SIMON ERNEST STEIN [illegible]
SUNDAY	8.30 P.M	1959 JAN 11TH	MUSICAL EVE OR SQUARE DANCE	HENRY BERNIE DORRY SIMON
SUNDAY	8.30 P.M	FEB 14TH	① MONTECARLO OR ② RACIAL TOPIC P.M.D. FROM Y.M.H.A. ③ MEMBER FROM V.N.	LESTER KOCH IRENE SCHMIDT HENRY ROBERG
SUNDAY	8.30 P.M	MARCH 15TH	CANTOR ?	RENEE TOBIAS ERNEST STEIN
SATURDAY	8.30 P.M.	APRIL 11TH	DANCE Y.M.G. + P.A.	IRENE SCHMIDT HARRY LEVEY ERNEST STEIN
[illegible] SUNDAY	8.30 P.M.	MAY 17TH	SOCIAL + ELECTIONS	RABBI LEVIN ERNEST STEIN G. NASH
SUNDAY	9.30 A.M.	JUNE 7TH	OUTING	

P.S. ① News letter to be sent out the first week in September and every three months after that.

② Bowling League to be started in October 58.

Rabbi Salzman

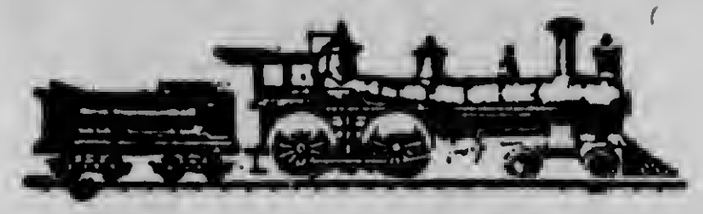
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DAY	TIME	DATE	TOPIC	IN CHARGE
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SUNDAY	9:30 A.M	SEPT 7TH	OUTING GARRET MOUNTAIN	PAUL TURNENHEIM
SATURDAY	8:30 P.M	OCT 11TH OR OCT 18TH	SIMCHATH-TORAH DANCE Y.M.G.+P.A	IRENE SCHMIDT ELLEN KOCH ERNEST STERN
SUNDAY	8:30 P.M	NOV 16TH	GOURMET SUPPER (DATE MIGHT BE CHANGED OF ABOVE TOPIC)	SECRET TOPICS A. HERMAN ELLANOR STERN
SUNDAY	8:30 P.M	DEC 7TH	RABBI - TRIP	RALPH SILVERMAN ERNEST STERN
	DECEMBER	13TH -	14TH - 15TH SQUARE	DANNY SCHMIDT PAUL STERN ANNE SILVERMAN
SUNDAY	8:30 P.M	1959 JAN 11TH	MUSICAL EVE OR SQUARE DANCE	HENRY BERNE PERRY SIMON
SUNDAY	8:30 P.M	FEB 14TH	① MONTECARLO OR ② RACIAL TOPIC P.M.D FROM U.N. ③ MEMBER FROM U.N.	LESTER KOCH IRENE SCHMIDT ② HARRY ROSENBERG
SUNDAY	8:30 P.M	MARCH 15TH	CANTOR ?	RENEE TOBIAS ERNEST STERN
SATURDAY	8:30 P.M.	APRIL 11TH	DANCE Y.M.G.+P.A.	IRENE SCHMIDT HARRY LEVEY ERNEST STERN
MONDAY SUNDAY	8:30 P.M.	MAY 17TH	SOCIAL + ELECTIONS	RABBI LOWMAN ERNEST STERN G. HIRSH
SUNDAY	9:30 A.M.	JUNE 7TH	OUTING	

P.S. ① News letter to be sent out the first week in October.

② Bowling League to be started in October 59.



HARTSDALE TRAVEL AGENCY, INC.

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HARTSDALE, N. Y. 10530

JANE K. WEILLER
President

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CHAMPAGNE

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FRUIT CUP

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CHICKEN SALAD

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CHEDDAR OR SALMON OMELETTE

*

CORNED BEEF HASH WITH EGG

*

EGGS FLORENTINE

*

ALL OF THE ABOVE WILL BE SERVED WITH ROLLS

*

COFFEE

SYNAGOGUE TRIP DECEMBER 1st, 1985

No. of Pers.	Name
1	Hansi Brinitzer
2	Peter Brandt
1	Jenny Deutsch
1	Gerda Dittman
1	Helen Ehrlich
1	Richard Ehrenreich
1	Adele Felsen
1	Lotte Friedman
1	Lilly Gryler
1	Edith Haas
1	Alice Hertz
1	Coralie Herz
1	Ruth Hockley
1	Margot Hochberger
1	Miriam Isaac
1	Felice Kalfus
1	Alice Kann
1	Elsa Katz
1	Berta Kuba
1	Lore Kadden
2	Geertrude Katz
1	Toni Lehman
1	Trude Lehmann
1	Herta Levite
1	Marta Lomner
1	Cynthia Lorch
1	Gertrude Maier
1	Martha Mannheimer
1	Anna Morks
1	Lotte Moses
1	Nelly Opitz
1	Elga Rosenfeld
1	Henry Rosenow
1	Ann Schein
2	Morris Schott
1	Reny Smerka
1	Frances Smith
1	Bella Stern
2	Irma Tyson
1	Hildegard Thal
1	Hansi Wickert
1	Stella Wolfermann
2	RLL
1	Michal Shekel

Inc 1344.—
Exp 375.—

No. of pers.	Name	Address	Tel.		Amount pd
1	Helen Erlich	205 pinehurst	928-6955		32.—
1	Frances Smith	360 Cabrini 10040	923-0403	D	32.—
1	Jenny Deutsch	525 Audubon 10040	L08-4233	D	32.—
1	Alice Hertz	687 W 204St 10034	942-3239	D	32.—
1	Stella Wolfermann	680 W. 204 St 10034	942-7290	D	32.—
1	Lilly Greyber	3135 Johnson Ave Bx 10463	884-5578	1	32.—
1	Lotte Friedman	44 Bennett Ave 10033	568-5195	1	32.—
2	peter Brandt	200 Cabrini 10033	781-9732	1	64.—
2	Gertrude Katz	121 Seaman Ave 10034	L09-3868	1	64.—
2	Yrma Tyson	1781 Riverside Dr 10034	942-5677	2	64.—
1	Cynthia Lorch	100 Thayer St 10040	927-0272	1	32.—
1	Ruth Hockley	35 E. 35th St.	686-5094	1	32.—
1	Schein Ann	180 Cabr	927-4651	2	32.—
1	michal Shekel				
47 2	RLL				
1	Hildegard Thal	100 Overlook 10040	927-1088		32.—
1	Bella Stern	5009 Bway	569-5148		32.—
1	Lore Kadden	680 Ft. Wash	568-6882		32.—

EXP. HARISD. 977.15

profit 289.02

Synagogue Bus Tour

Rec. 1472.—
REFUND (64.—)
printing 34.75
mailing 45.48
RLL cash 50.—
postage 6.60
Gertrude 5.— and

No. of Res.	Name	Address	Tel #		Amt Paid
1	Gertrude Maier	620 Ft Washington		D	32.—
1	Mrs Anne Morkes	10040 720 Ft Wash	927-8539	D	32.
1	Margot Hochberger	200 Pinehurst 10040		D	32.—
1	Lotte Moses	273 Bennett 10040	W12-2420	D	32.—
1	Irmgard Lehmann	30 Bogardus Rd. 10040	569-1463	D	32.—
1	Hans Wiesberg	160 Bennett 10040	568-5115	D	32.—
1	Hans Brentzen	630 Ft. Washington	928-1155	1	32.—
1	Rene Amerka	115 Bennett 10033	781-9625	D	32.—
1	Elsa F. Katz	10040 630 Ft Washington	928-1839	D	32.—
1	Felice Kalfus	140 W. 187th St. 10033	3W5-9227	D	32.—
1	Miriam Isaac	50 Overlook Ter 10033	WA3-6066		32.—
1	Henry Rosenow	395 Ft. Wash. 6F	927-7449	✓	32.—
1	~~Gerda~~ Elga Rosenfeld	~~195 Bennett~~	~~942-5903~~		
2	Morris Schott	100 Overlook	WA7-0719	D	64.—
1	Martha Mannheimer	10 Overlook	568-6135	D	32.—
1	Coralie Herz	10 Overlook	568-6622	D	32.—
our 1	~~Gerti Abraham~~	~~802 W 190 St~~	~~WA7-9850~~		
1	Marta Lommer	620 Ft Wash		2	32.—
1	Herta Levite	4445 Post Rd 10471 Bx		D	32.—
1	Richard Ehrenreich	482 Ft Wash 10033	WA8-1256	D	32.—
2	~~Ernest Oppenheimer~~	~~680 Ft. Wash.~~	~~928-3714~~		Cancelled
1	Gerda Dittmann	200 Cabrini	608-0029	D	32.—
1	~~Irma Reich~~	~~Box 10463 3333 Henry St Phw~~	~~684-8385~~		~~Cancelled 32.~~
1	Toni Lehman	570 Ft. Wash	WA8-9034	D	32.—
1	Adele Felsen	795 700 Ft Wash	927-1868	D	32.—
1	Alice Kann	900 W 190 St	LO8-3577	D	32.—
1	Nelly Opitz	900 W 190 St		D	32.—
1	Elga Rosenfeld	10040 195 Bennett	942-5903	D	32.—
1	Berta Kuba	99 Ft. Wash 10032	LO8-0374		32.—
1	Hilda Haas	900 W 190 St. 10040	927-9005	1	32.—

EXP. HARISD. 977.15

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1	Mrs Anne Morkes	10040 720 Ft Wash	927-8539	D	32.—
1	Margt Hochberger	200 Pinehurst 10040		D	32.—
1	Lotte Moses	273 Bennett 10040	W12-2420	D	32.—
1	Irmie Lehmann	30 Bogardus Rd.	569-1463	D	32.—
1	Hans Wishard	160 Bennett 10044	568-5115	D	32.—
1	Hans Brentzen	1004 630 Ft. Washington	928-1155	1	32.—
1	Rene Amerka	115 Bennett 10033	781-9625	D	32.—
1	Elsa F. Katz	10040 630 Ft Washington	928-1839	D	32.—
1	Felice Kalfus	10033 740 W. 187th St.	SW5-9227	D	32.—
1	Miriam Isaac	10033 50 Overlook Terr	WA3-6066		32.—
1	Henry Rosenow	10033 395 Ft. Wash. 6Fl	927-7449	2	32.—
1	~~Gerda~~ Elga Rosenfeld	~~195 Bennett~~	~~942-5903~~		
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2	~~Ernest Oppenheimer~~	~~680 Ft. Wash.~~	~~928-3714~~		Cancelled
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1	~~Irma Reich~~	~~Box 10463 3338 Henry Hudson Pkwy~~	~~884-8335~~		Cancelled ~~32.~~
1	Toni Lehman	570 Ft. Wash	WA8-9034	D	32.—
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1	Berta Kuba	10032 99 Ft. Wash	LO8-0374		32.—
1	[illegible] Haas	900 W 190 St. 10040	927-9005	1	32.—

Inc 1344.—
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41 2	Gertrude Katz	121 Seaman Ave 10034	LO9-3868	1	64.—
2	Irma Tyson	1781 Riverside Dr 10040	942-5677	2	64.—
1	Cynthia Lorch	100 Thayer St	927-0272	1	32.—
1	Ruth Hockley	35 E. 35th St.	686-5094	1	32.—
1	Schein Ann	180 Cabr	927-4651	2	32.—
1	Michal Shekel				
47 2	RLL				
1	Hildegard Thal	100 Overlook	927-1088		32.—
1	Bella Stern	5009 Bway 10040	569-5148		32.—
1	Lore Kadden	680 Ft. Wash	568-6882		32.—

30 D





9/7/89

Dear Rabbi Lehman & Aunt Reny,

How are you? Im sorry it took so long to write but my life has been so crazy, moving into a new apartment and starting classes.

I just wanted to thank you again for all your help in setting up a program for the young Judea Kids. I feel that it was a very positive learning experience for them. It was an essential part of the overall success of their trip to New York.

Enclosed is a small gift on behalf of Camp Judaea to express our gratitude to those who spoke to us.

I hope all is well, and I look forward to seeing you soon.

L'hitra'ot
Michele

$18- don.

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9/7/89

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L'hutra'ot
Michele

$18 - don.

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Walthow, Ma
02154

Union Hill
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STATION

UNITED STATES
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THIS SIDE OF CARD IS FOR ADDRESS

Rabbi Robert L Kaiman
70 Park Terrace East
New York 34, N.Y.

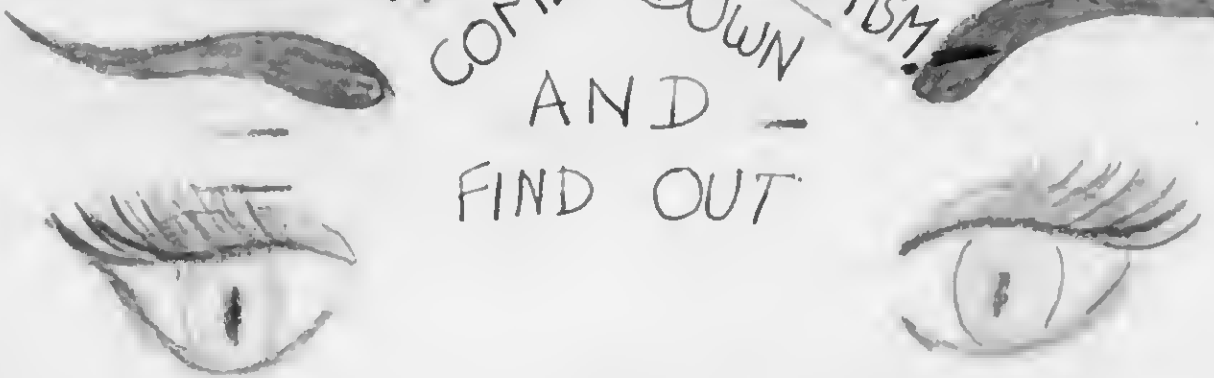
$10.—

LECTURE

WHAT IS HYPNOTISM?

COME DOWN AND FIND OUT

DEMONSTRATION



SUNDAY MARCH 3RD AT 8:30 P.M.

SENIOR GROUP : AGES 18-26

DANCING AND REFRESHMENTS WILL FOLLOW

BRING YOUR FRIENDS

ADMISSION $1.00

BE SEEING YOU THEN..

Lyn Linaman

ACTING SECRETARY

NEW YORK, N.Y. MAY 17 7:30PM 1957

BRONX CENTRAL STATION

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70 Park Terrace East
New York 34, New York City

THE TREATS ON US

BRING YOUR FRIENDS FOR
A SOCIABLE EVENING

EVERYONE - INVITED

WEDNESDAY EVENING
MAY 22ND , 8:30 P.M.

REFRESHMENTS VESTRY



PROGRAM

FAITH - HOPE AND CHARITY

CREED OF SISTERHOOD

THE SISTERHOOD - HEBREW TABERNACLE

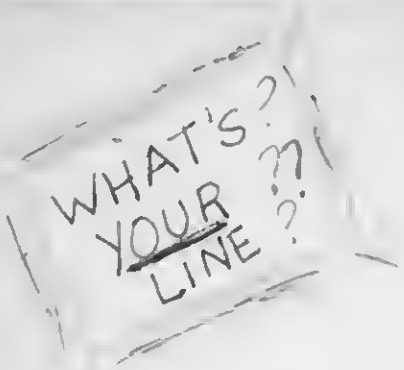
Abraham
% Hebrew Tabernacle
Senior Group
605 W 161 St
NYC.

NEW YORK 51, N.Y.
JAN 26
6:30 PM
1957

UNITED STATES
BRONX CENTRAL
STATION
POSTAL CARD

THIS SIDE OF CARD IS FOR ADDRESS

Rabbi Robert L Lehman
70 Park Terrace East
New York 34 N.Y.

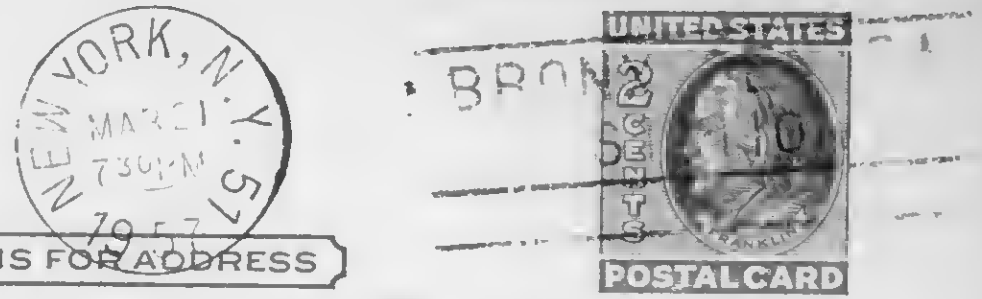


ATTENTION !! SENIOR LEAGUE
AGES 18 - 26
THIS SUNDAY, FEBRUARY 3RD
AT 8:30 P.M.

WE WILL HAVE A
"WHAT'S MY LINE"
PROGRAM
FOLLOWED BY DANCING
REFRESHMENTS SERVED

BE SEEING YOU THEN - -

Lyn Abraham
ACTING SECRETARY



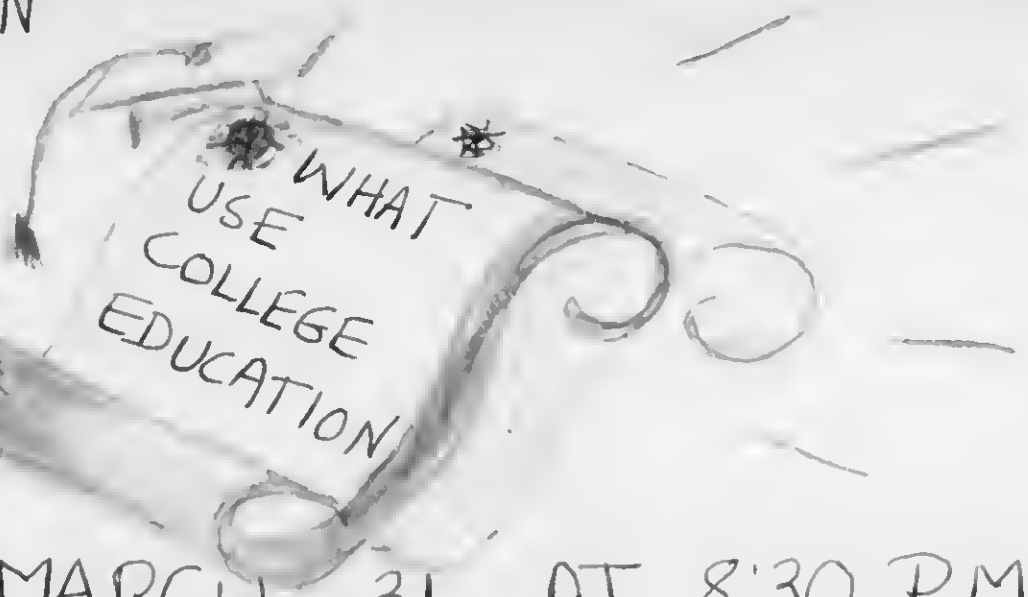
THIS SIDE OF CARD IS FOR ADDRESS

Mrs. Robert Freiman
70 Park Terrace East
New York 34, N.Y.

COME DOWN

AND.

FIND OUT



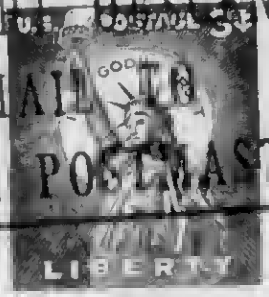
SUNDAY MARCH 31 AT 8:30 PM.
SENIOR GROUP AGES 18-25
DANCING AND REFRESHMENTS
WILL FOLLOW

Lyn Graham
Sec'y

MR. AND MRS. GROUP
HEBREW TABERNACLE
605 WEST 161st ST.
NEW YORK 32, N. Y.

NEW YORK 1, N.Y.
NOV 5
12-PM
1960

REPORT OBSCENE MAIL TO YOUR POSTMASTER



THIS SIDE OF CARD IS FOR ADDRESS

Rabbi & Mrs R. H. Lehmann
70 Park Terrace East
New York, 34 N.Y.

MR. & MRS. GROUP

Hebrew Tabernacle [illegible] N Y C

Dear Friends,

Our next meeting will take place on November 20th at 8:15 P M Rabbi Robert L Lehman will give a lecture on the subject "TEACHING THE JOY OF THE HOLIDAYS TO OUR CHILDREN "

This monthly get-together will stem from our Uptown Religious School Branch - 270 Seaman Ave ,N Y C. (corner 218th St. 3 blocks west of broadway) Refreshments will be served as usual.

Sincerely,

Coming Meetings

Sunday, December 18th at 8:15 P M

MONTE CARLO NIGHT Saturday, January 28th at 8:30 P M



THIS SIDE OF CARD IS FOR ADDRESS

Rabbi & Mrs. Robert L. Lehmann
70 Park Terrace East
New York City

HEBREW TABERNACLE

[illegible] West [illegible] Street, N.Y.C. LO 8-8304

Dear Friends,

Our next meeting will take place on December 7th, 1958 at 8:00 P.M. in the Vestry. At that time it will be our pleasure to serve you a 6 course Gourmet Supper prepared by two excellent chefs. To partially cover the cost of food the charge will be $ 1.00 per person. The remainder of the expense for this outstanding event will be subsidized by the Young Married Group Treasury. Enclosed you will find reply card for your reservation. Kindly R.S.V.P. by November 24th, 1958. BRING YOUR FRIENDS.

Sincerely,

[illegible]

Mr. & Mrs. Grange Mailing List 1960-1961

Baer	Warner		25 Knolls Crescent, Riverdale 63, N.Y.	K18-5807
Baumel	Anton	Elaine	130 W. Washington Ave. N.Y.C. 32	WA8-1954
Bellsford	Emanuel	Lee	657 West 161 St., N.Y.C. 32	WA3-1631
Berney	Henry	Rosalind	12 Sparrow Circle, White Plains, N.Y.	RO1-0669
Braun	Walter	Hannelore	160 Cabrini Blvd., N.Y.C.	WA8-3761
Brunn	Eric	Laura	205 Pinehurst Ave., N.Y.C.	SW5-3158
Cohen	Bernard	Norma	42 Sickles St., N.Y.C 40	LO7-0266
Drucker	Gary	Thea	705 West 170 St., N.Y.C. 32	WA3-5037
Engel	Morris Cantor	Mildred	31 Bennett Ave., N.Y.C. 40	WA7-4677
Ehrenberg	Henry	Paula	790 Riverside Drive, N.Y.C 32	AU3-0803
Frank	Norbert	Rita	611 West 163 St., N.Y.C. 32	WA7-1167
Hanzman	Paul	Edith	725 West 184 St., N.Y.C. 33	SW5-1931
Herson	Adolf	Eva	900 Riverside Drive, N.Y.C 32	LO8-2701
Greenbaum	Steven		4530 Broadway, N.Y.C.	WI2-5497
Gutmann	Fritz	Helga	419 Wildrose Ave., Bergenfield, N.J.	" DU5-5194
Heiman	Peter	Annabelle	11½ Dunderave Road, White Plains, N.Y.	WH8-6581
Hirsch	Gerald		475 West 186 St, N.Y.C 33	LO8-0475
Horton	Fred		664 West 161 St., N.Y.C. 32	WA8-6342
Jacobs	Karl	Trudl	5620 Netherland Ave., Riverdale 71, N.Y.	K13-7028
Klein	Richard		c/o Klein, 1100 Grand Concourse, Bronx, N.Y.	JE8-2655
Koch	Lester	Ellen	5644 Netherland Ave., Riverdale 71, N.Y.	K19-6696
Krotoshinsky	Gerald	Ruth	46 W. Washington Ave., N.Y.C. 32	WA3-4146
Le Brecht	Walter		244 Charlton Ave., Lodi, N.J.	" GR2-7192
Lehman	Rabbi Robert	Loni	70 Park Terrace East, N.Y.C. 34	WI2-4454
Lehmann	Alfred	Trudi	640 West 153 St., N.Y.C. 31	AU1-1230
Loebl	Dr. Ernest		788 Riverside Drive, N.Y.C. 32	AU1-4065
Loeser	Henry	Thea	609 West 196 St., N.Y.C. 40	WI2-1363
Maier	Leo	Gertrude	629 West 173 St., N.Y.C.	WA7-9314

Mr. & Mrs. Groups Mailing List 1960-1961

Baer	Warner		25 Knolls Crescent, Riverdale 63, N.Y.	K18-5807
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Herson	Adolf	Eva	900 Riverside Drive, N.Y.C 32	LO8-2701
Greenbaum	Steve		4530 Broadway, N.Y.C.	WI2-5497
Gutmann	Fritz	Helga	419 Wildrose Ave., Bergenfield, N.J.	" DU5-5194
Heiman	Peter	Annabelle	11½ Dunderave Road, White Plains, N.Y.	WH8-6581
Hirsch	Gerald		475 West 186 St., N.Y.C 33	LO8-0475
Horton	Fred		664 West 161 St., N.Y.C. 32	WA8-6342
Jacobs	Karl	Friedl	5620 Netherland Ave., Riverdale 71, N.Y.	K13-9028
Klein	Richard		c/o Klein, 1100 Grand Concourse, Bronx, N.Y.	JE8-2651
Koch	Lester	Ellen	5644 Netherland Ave., Riverdale 71, N.Y.	K19-6696
Krotoshinsky	Gerald	Ruth	46 N. Washington Ave., N.Y.C. 32	WA3-4146
Le Brecht	Walter		244 Charlton Ave., Lodi, N.J.	" GR2-7192
Lehman	Rabbi Robert	Lori	70 Park Terrace East, N.Y.C. 34	WI2-4454
Lehmann	Alfred	Trudi	640 West 153 St., N.Y.C. 31	AU1-1230
Loebl	Dr. Ernest		788 Riverside Drive, N.Y.C. 32	AU1-4065
Loeser	Henry	Thea	609 West 196 St., N.Y.C. 40	WI2-136[illegible]
Maier	Leo	Gertrude	629 West 173 St., N.Y.C.	WA7-931[illegible]

Mannheim	Jack	Susan	615 West 173 St., N.Y.C. 32	TO7-2869
Mayer	Eric		4530 Broadway, N.Y.C.	W12-0085
Meroe	Ted		666 West 162 St., N.Y.C. 32	L08-8836
Meyer	Eric	Lilo	86 H. Washington Ave., N.Y.C. 32	WA3-8529
Oppenheim	Walter	Edith	9 Thayer St., N.Y.C. 40	L07-9588
Oppenheimer	Julius	Ellen	825 West 187 St., N.Y.C.	SW5-8862
Reiner	Charles	Martha	91 H. Washington Ave., N.Y.C 32	AU1-2209
Rothschild	Werner	Audrey	143-45 Sanford Ave., Flushing, L.I., N.Y.	LE9-3011
Rutberg	Michael		c/o Rutberg 400 East 55 St., N.Y.C. 22	PL9-2685
Schiffer	Kurt	Elizabeth	612 West 14H St., N.Y.C. 31	WA6-2614
Schiller	Larry	Ruth	3602 Irwin Ave., Bronx 63, N.Y.	K16-7417
Schipper	Donald	Lynn	109 East 153 St., Bronx, N.Y.	ME5-9534
Schmidt	Ernest	Irene	600 West 196 St., N.Y.C. 40	L09-5623
Schram	Irving		70 Park Terrace East, N.Y.C. 34	W12-5192
Silberthau	Ralph	Inge	50 East Hudson Ave., Englewood, N.J.	11 L08-1832
Simon	Denny	Eva	66 H. Washington Ave., N.Y.C. 32	WA8-3211
Stern	Ernest	Ellinor	83 Park Terrace West, N.Y.C. 34	L07-0472
Stern	Larry	Anita	57 Park Terrace East, N.Y.C. 34	W12-0261
Stern	Walter	Margie	138 Litchfield Ave., Babylon, L.I., N.Y.	516 M01-0187
Striefel	Arnold		853 Riverside Drive, N.Y.C. 32	SW5-0364
Strauss	Henry	Rita	615 West 173 St., N.Y.C. 32	SW5-1509
Strauss	Richard	Phyllis	170-06 Crocheron Ave., Flushing L.I., N.Y.	IN3-2493
Taylor	Stanley	Nina	439 East 76 St., N.Y.C. 21	RE4-4885
Tobias	George	Renee	2728 Henry Hudson Parkway, Bronx, N.Y.	K18-5054
Traubel	Walter	Marion	105 Bennett Ave., N.Y.C. 33	WA3-3781
Tucker	Steven		1815 Riverside Drive, N.Y.C.	W12-4021
Turkheimer	Paul	Eva	411 Camino De Los Colinas Redondo Beach, Torrance, Cal. Apt. #8	FR5-3044
Walter	Ludwig		159-19 84 Ave., Jamaica, L.I., N.Y.	OL8-2082
Weitzman	Sig	Kay	1201 Ogden Ave., Bronx 52, N.Y.	JE7-5427

Wiesen	Senior	Paula	57 Park Terrace West, N.Y.C. 34	LO9-7688
Zekowitz	Hy		25 Knolls Crescent, Bronx 63, N.Y.	K16-2821

AR 25598 3/14 SERMONS UNDATED

ARCHIVES

YOM HASHOAH

Is it really ~~noteworthy~~ necessary that we commemorate YOM HASHOAH on its 49th anniversary? The 25th has special significance, even more so the 50th but do we need an article on the 49th occasion of remembrance?

If we claim that each year is vital and that the 49th is just as important as the 24th, or ~~that of~~ any year, would it not be equally true that each day should be an occasion for remembrance and thanks-giving? ~~After all, by some miracle we survived and from the moment of~~ For those of our generation who survived either the Warsaw Ghetto uprising or the Shoah, or both, was the moment of redemption not synonymous with a moral obligation: to recall, to remind, to seek to comprehend? Most of us take the process of birth for granted, it is part of the ~~process~~ journey of humanity but once that life is threatened and that life is reconsecrated, can we/it ever be the same again? Not if you are a Jew!

The Warsaw Ghetto uprising in 1942 has been described and historically analyzed and fictionalized a thousand times over and still the episode is one of unimaginable heroism as well as pain and terror. Up to that very moment there had not been a rebellion against the forces of tyranny on an organized basis, certainly not by a people who had been driven from places of identity into an ever closer, encircling, stifling place called Ghetto. A free people had already made the noble attempt to stand against the oppressor: the Dutch workers and later the Danes but these were people unburdened by ~~the~~ an intensity of persecution unequalled ~~in its intensity ever, and certainly not on so enormous a scale~~ since the time of the Crusades or the Inquisition. History does repeat itself, especially if you are a Jew!

Most of us have read Mila 17 by Leon Uris and many thousands more saw the movie. But for ~~many~~ many readers and viewers that was a "safe" rite of passage. We might have been shaken or even traumatized but it was, for ~~many of us~~ most, only within the confines of our living rooms or a theater;

that is to say, we did not live ~~through~~ in those ~~dreadful times~~ confining quarters. Can you imagine the sense of loss, the fear of death, the smell of hunger, the view of the grave which faced one and all within the ghetto walls, each and every day, until the final destruction or escape. Truly, unless you were there, it is beyond the grasp of the ordinary human mind.

And yet, these brave men, women and children sent a signal which was heard throughout the civilized world although it did not engender an attempt at rescue. Military ~~options were~~ aid was not considered, weapons smuggled into the walled camp were not of sufficient numbers to ~~create~~ make a difference, the outside world may have stood in awe for a moment or two, even giving the defenders a pean of praise at this rally or that, but in the long run paid attention to other sources of concern. (How easy it is to find parallels to other precarious situations, when lives and homes were endangered, in later decades!)

The Jews of Germany, who were the first to feel the tragedy, were already in the camps or dispersed by 1942. The Eastern-European Jews had the misfortune to be cought up in the turmoil of warfare and a degree of persecution ~~focused on them,~~ unparalleled in scope and intensity since the 15th century. And yet, weakend as they were in body, despairing amid children's ~~cry~~ cries for food, burying their elders in record numbers, striving to hear the unanswered call for support, ~~bowed low,~~ stooped by the knowledge that death was coming closer day by day, it was in the realm of the spirit that they held their heads up high!

~~As~~ Rabbi Leo Baeck taught in Theresienstadt, ~~as~~ Men in Belsen recited passages from Talmud as they pushed wheelbarrows, ~~as~~ Individuals wrote of their experiences at pain of death, in order to bear witness for those who would/might survive. ~~It~~ This was ~~a~~ their song of life, of heart and mind. The Jew might well be ~~in~~ facing death but Judaism would surely live.

It is in this context that we ought to take note of a ~~further point of~~ definition. Yom HaShoah is ~~but one portion of the designation~~ The Knesset's original designation for 27th of Nisan. ~~The second part of~~ But the phrase ~~is~~ Was "V'Hagevurah" ~~as~~ emended by many Israelis and by those of the Diaspora in more recent years by adding ~~years is~~ "U'gevurah" referring to resistance, strength, a sense of rebirth. That sentiment touches us as well on the 49th year of co-memoration. ~~And this year, in particular, leads us to~~ We anticipate the 50th year, denoting a half-century of remembrance. ~~But while~~ Next year there will be many special "events" to denote the occasion, with speeches, pageants, tours, books and the like, each day as we approach this remarkable milestone of memory ~~is a~~ will be a source of images not as in ~~the~~ a movie where clean-cut heroes are encrusted by make-up artists to resemble ~~the process of~~ involvement in battle. Rather, we see hurt, pain, terror and sense a flicker of life which will not be quenched.

The Israelis know this feeling and have given many lives to the cause. U'gevurah" for them is a lifeline, a rallying cry to survival and we can only stand in awe at their detirmination and courage. Let the lesson of 49 years ago be an integral part of our being as well; more, let us bring the message to those who stand in positions of power today. Let the leaders who seek our votes understand that a people, a faith which has dealt with a Yom HaShoah ~~can~~ will not be ~~so~~ easily intimidated because as those of the past have shown us, by precept and example, we are too motivated by"U'gevorah"! Let there be no mistake about this. The 50th anniversary will not see our spirit weakened or our resolve diminished on any level of concern; this generation is the result of Yom HaShoah, we are descendents of the Warsaw Ghetto heroes, and we shall meet ~~live up to~~ our moral obligation. ~~and to what is expected of us in the years to come.~~ We echo the words of the Psalmist: "I shall not die but live ."

R.L.L.

Retirement
Speech

1989

judaism into the 21st century.

When my good friend and illustrious Vice-President, Walter Jacob first called me with an invitation to participate in this discussion, I was amused and kthought the idea somewhat incongruous. Only Walter could come up with an idea such as this and even kthen I was not qutew sur whether I had heard him correctly. Did he say Judaism in the nextcentury? surely, hes had meant to say the next decade. I could haves dealt with that ideaat least on some basic level; I may not be a Walter Cronkheit but kI can manufacture some measure of foresight with the rest of them. And all this just a half year ago, at the start of this decade when I had just read the remarks of trhe president of a Manhattan advertising agency who encompassed all of the hoopla relative to the oncoming decader by stai9ng "I'm alreadyk sick of it"But I might have managed had not a second conversation with Walter made the point quite clear: he was really referrring to the next century! As if I had nothing else to do.

Of course, as Walter knew quitre well since we have known each other for over forty years, the audacity of his topic was matched only by the arrofganxce of my acceptance; how well he knew the ego with kwhich khe was dealing. In a hundred years from now zsome kin soul may well say: how modest a man or, of course, he could doulble over in laughter at the silliness of my dixcussion,. I will never forget a paper once presented to this august body by our teacher El Pilchik who quyoted from the Journal of Atomic Scientists. I thought that if he can do it, why cant I? The answer is that although I look3d at some of these Bulletins, I did not understand a world of what they said while he did. So muchfor my pretensions. But then, I am in good company: I am not a prophet nor the son of a prophet! And, finally, it is better kto have been asked to discuss the 21st century than the 22nd. Thanks a lot, Waltyer!

But how kwill they view our foolish naivitee a century hence? I suspect not very differently frlmthe way in which we note the proceedings of the CCAR of 1897 when we voted our unanimous disaproval of "any attempt for the establishment of a Jewish State". So much for presciuence. And what makes kyou thionk that we can do so much better in our time, a hundred years later as we look a hundred year into the future? In 1900 who would ever have believed that one could pass by the kdark side of the mon, that a compuxter could be kept on ones lap, that such things as eugenics, ozone klayers and organ transpalnts would be a matter of course withinin 3/4 of a century; my father , who was born in 1897 would have tho9ught us insan notto speak of my grandfather who basically believed his world was perfect. And just to indicate hoiw little we knew then, let us speak for a few moments again of my father; indeed of my parents. My father came of good, respectable stock, as didmy mother,; he was a solid citizen of Germany kand was eaven awarded the Iron Cros First Class with all due respect and would they have ever thought o moving to America? Of all places? In America, I need not tell you there were INdians as any reader of the stories of Karl May knew and I was one of them. People did not go to America they escaped kthere! and there is a world of difference in these two concepts. So would these ktwo nice,solid, decent people have ever foreseen what the decades would bring to txheir doorstep? These parents who came to these shores with their kyoung son learned to adjust rather quickly: the mother whose hands were rubbed raw fromt the washing she did for another's family on the kwasherboard kand te father who carried eight or so broomsticks for Fuller Brush as he sold merchandise from door todoor. Would these two people ever ha ve thought that their son would be a rabbi, could be a rabbi? In America? Indeed, I am not a prophet nor the son of a prophet!

EUROPE

With all of the disclaimers in place, let kus talk about the fu-ture. It may have been that our people were exilerd from Europeans countreas time and again and we have enough of a history of expulsions to kno how much we are lovedk and res½ected on that continent, still I cza not help but feel that we will be returning there in ever greater numbersin kthme cneutry ahead. This is due to the faxct that our roots are theresbut also because of the business opportunities kwhich are besing offered in a Europe becoming ever more united on a common ground which may soon encompass both east as well as west. Jews haveer roots everywhere and as they are already in some places, they will soon be estgablished in other countries as well. Germany, kthe lan that certainly deserves our appropatuion already haS MORE CENTERS OF Jewish life than there are rabbis to care for them and while all this Jewish life may first become more obvious in East Berlin, how much longer will it take to become a vitakl part of daily life in t the cities with which we were so intimately associated just one cen-tuiry ago: Warsaw,m Cracokw, Pragfue, Buydapest,Vienna, Riga, Vilna and there are already Kehilot in Frankfurt, Duesseldorf, Augsburg and Heilbronn.

Now, oif course, not everything need be rosy then, nor is it now. If the Prime Minister of France can say in 1980 that khe feel sorry for the fact that as a result of a bombing of a Synagogue there were some non-Jewish victims because, after all, they were innocent, it does not auger well among those who are less p½olished than a Prime Minister of France ought to be! Anti-semitic horror stories continue to make the rounds and they aree probably all true, still there is no doubt in my mind that Jewish life will again be a signi ficant factor in a united Europe, united among other things by the Common Market. The Jewish communities may be greatly decentralized

with less ochearent communities, eachk with its kown culture, language, influence, needs ansd social purposes but Jewish life will be there Central, of course, as ever, will be Germany; poi;oitica;lly, at th heart of Europe kand Jewishly, as Sabine Reichel said in her recent bookJews and Germans are like siamese twins interdependent, intyer-twined and yet striving to be a part, to separate themselves from history and kits experiuences.

ISRAEL

I wish I could be a certain regarding the status of Israel in the next century. Were it a matter of wishfuyl lthinking there would be no question but that Israel would be the dominant nation in the Middle East znd would be living at peace with her neighbors. But reality intrudes in the form of Senator Dole or his counterparts in the years to come. I know that in the over-a;ll view of things a 5% cut in foreign aid to the "big 5" is not a catastrophe, that the de velopingdemocracies in Europe and Latiun America need thed funds but I am fearful of such phrases as those of Dole "cant pressure groups realizethe needs for the cuts , thast these are minor adjustments o those funds viretually perceived as "entitlement" programs. That kind of language dues not auger well for the stabilioty of Israel. We are not on the same level as Egypt, thme ¼hillipines, Turkey or Pakistan because we arez in greater dangesr for survival thanthese other countries. And if we kare being threatened now, no matter how subtle a THREAT, WHAt will happen if no resolution of the Palestinbian question, the West Bank, the very stability of a government kand if kthis is noty possible today in the face of adversity how much kthe more so in th unknown future? Will as some contemporary commentators have asked,ill Israel be marginalized as is/was Ceylon now known as Srui Lanka? Whwn in 1996 we will be celebrating the 3000th anniversary of Davids making Jerusalem the Jewish capital, will it be a world center or a local

rural town? Will alkl the think tanks, all the scholars, all the orthodox or liveral intellectual heroes have a way by which tyo assure the safety ofthe State?

But there is a danger fromanother angle as well & perhap½sd it more serious than the pure politicalmachinations of contem½porary vested interests. We are dzealing here with the survival of a country inhjabited by Jews but ksurrounded not by political enemies but by trheological antagonists. An arc of Mohammedans encompasses the St State ftrom that very same PaKISTAN BY WAY OF Iran and Iraq to thr ever changing theological affiliations of the Africans. As we look into the next century,this seems to me tobe the real problem and if we are tosurvive, if we are to be stable, if we are to be it is incumbent upon uks to think in theological terms rather than political issues. It would seem to me that Judaism faces its greatest threat fromthis now highly aggressive faith, we do so here in America We are used to thionking tghat Christianity is the dominant faith, cert-ainly the West but we are going to have to deal with the East more and more in the century to come: not only kthe Middle East but the Far Eastand that is nothing yet if we are to cast the long shadow of the long dormant Pacific lands: Austrailia and New Zewaland. And what influence will we find there relative to Judaism? Moslems as well? Probably when one considers the closeness to Indonesia, which has the laerge Moslem population of any country but Jewish life is scrutinized as well from the ¼Protestant point of view as seen in an itme publishe in the NEW YORK TIMES at the beginning oif this year with referesnc to the new prayerbook published by the Church of New Zewaland. That prayerbooks translation of the Psalms removes mosdt of references to zion and Israel. Church officials def3nd the revised translation arguing that "zion" and "Israel" did not have the political and nat tionalist overtones createdbyk the modern edxistence of the state of kIsrael. They have substituted the expressions "mountain of the

Lord", "God's holy hill", "City of David" or simply "Jerusalem". A theologian who workedon the text stated it kquite obviously "We want to make sure kthat when we read the Psalms we are not reading in tearms beyond what was true in the Psalmist"s day. Personally, as I look at the next kcentury and its problems, I see a parallel to the enemies whether they be in the Pacific or in the Middle East.Is it my imaGINATION OR IS THERE A PArallel as well tothe Gesrman Church which sought to de-Judaize Scripture in our kcentury?

And what kassurances dowe have that we will fare well in America? Not only do we have cause to look with khesitation and trepidation at some of the more "Right" groups which dot ourkllandbut kwhat Farrakhan and sharpton have begun locally may find its fervent follow=ers natiowide. The American Jewish community trembled at the news and accusation of Jonathan Pollard, as if we were hanging on a thread o res½pctability rather than khaving established ourselves as a full grown, mature, respected and acknwledged part of the community. Will we be able to lay aside our fearsd and kself-hate more in the 21st ceantury than we were able to do in the 20th? Will there be some more who actually will respond in an almost apologetic mien to the accusers in Chicago who have linked Jewish doctors kwith kthe spread of AIDS? Perhaps inthe 21st century, mothers of Jewish boys and girls will encourage their children to become rabbis; it isnot so prestigious aNYMORE, WHAT WITH ACCUSATIONS DIRECTED AT US WILLY_NILLY, TO BE A doctor! And you ask for pertinent kchanges in our psychological make-up in the hundred years to come. Who would have dreamed it!

OUR SYNAGOGUE COMMUNITIES.

I wonder how many of us think that life will continue as we know it in our time, with Synagogues and its staff, with brotherhoods,Sisterhoods, Youth grouypsm, etc. Whenk there kwill be asn

equitrable distributi9on of positions for the members of our p½ro-
fession withk everyone obtaining the position that khe/she things suits
his future potential precisely.But kthe question that truly shoul;d
concern us allis: whether there is a place for the community, the con-
gregation as we know it in the 21st century? And that is not a gra-
tuitous question when one c9onsiders the rate of mixed marriages an
the general approval rate this practice has achieved what with our
own colleagues aiding and abetting kas well as thme latest TV hit
show sanctifying the unioin with all the vulgarity permitted. SAhnd
if we have them rolling in the bed in kthe 20th how muchk more en-
ticing and entertaining in the 21st? Of course, it may also work
in just the opposite way: what with the family so disjointred and
often fragxmented, one might need the congregation more in order
to serve as an anchor in a sea of matrimonial discord.

But life certainly will not be as simple as it used to be nor
will our sources of sup½port be so readily available. MOMENT Mafga
zine noyttoo long ago published an article "Will Today's Woman join
Hadassah?" and while we are not that orgaznization, the following
points will surely applyk to our bailewick as well: a)women with
serious kcareers and concerns have little time for cake sales, b)
women are working often full time and have little or no time to bre
volunteers, c) women born inthe recent years of this century whose
most productive years of work and cooperation are in the 21st, have
no real ties to the Holocaust or the founding of the State and thus
consider these experiences abstractions which belong inthe history
books bu5 not in their lives. We need, in other words, to find les
aBSTRACT CONCEPTS FOR THEMand who then kwill work at financing, pro-
gtramming, organizing, and the like as we men learn khow to set the
tables properly with flowers, separating tea and coffee cups with
relative ease. Obviously, as these issues of concern are linked to

the female of the species, the same applies to the male. Those who used tobe our obvious leaders have eno9ugh trouble dealing with the demands of their jobs, to escape kthe tentacles of the IRS and DAs so that precious little time remains for them to be of help kto us. It may be that commuting between exurbia and kthe ci9ty will be mor rapid in the21st century but thedemands onthe time and energy of ou potential leader will be increased accordingly. Our concerns kwill be from Day Care to Senior Care for studies indicate that the elderly in particular participatez more in Synagogue settings kthan if prog grams geared to their needs were conducted inhsoptals, hospices or even in neutral agencies.

All this, of course, presupposes that Jewswil learn to livewit themselves in a relative state of peace in the 21st century. It has certainoy not been like that in the past! Orthodox and kLiberals, Satmersx and Lubavitchers, community centers and synagogues, are bu three quick, glib characerizations of absolute differences which ar part of our overall communiuty structures and all compete not only for funds but for prestige, ego satisfaction, and acknowledgement. As we need these people in order to strengthen our positions in our own little communities, itbecomes a case of rabbi as politician rat er kthan kthe krabbi as teacher. "Eich noflu hagi borim?" Yet, I like to think that are needed, that we serve a useful function but it should not come to pass tothat stage where we are no morel tjhan social workers or impresaruios; and it is ever so easy to sionk int that morass of service as we seek to gain gratification.

RABBIS

And kthat kbrings us to the final stage of our analysis of what life shoiuld be like, might be like, for us in the21st centuiry. And,I suppose, that is relative to a question thatis in theminds of the younger colleagfues for sure: will there be a need for me!

In a manner of speaking, kthe very question asked by a rabbi of a rabbni is redundant. Had you not felt the ability kto help those in need as a Jew, as a teacher of Judaism, you would not have enter ed this profession in the first place. The problem lies in a differ- ent direction altogethert and one that may well be exacerbated in the 21st century: it is kthe factor of expectation for those of usk who are involved in the lives of our people 7 days a week, on call at all ho8urs, who havenot yet learned how to use an answering machine because we feel it importasnt kthat our congeregants speak to a human being ratxher than a recording, for those of us the expectation factor in an age of mechanization becomes a vital and important issue or conflict.

The studies by Fredman, one of a series available to us all, in- dicates quite clearly that we are in trouble: he kstudied 1500 active rabbis, represuing 70% of congregational work and found that 25% would not chjoose to be rabbis again, that 30% of ou4r spouses kwould not want their men to choose this profession again whereas a scant majority, 51%, would choose the same path. Do we view kthat 51% as optimidst or pessimists; will we consider it a mandate to continue our work o shall we give into intertia; do we seeit as a mandate to teach our heritagfe for kthe edification and nobility of soul of our membership or do we sink into the rut of a politicized rabbinate where we may survive but not in the sense of our original, youthful expectations. On the other hand, we might not be as popular then as the colleague in the next ktownship but what with all our problems, both internal and external, I thionk it vital that wee stand as teachers of Judaism first and foremost. Ovbviously, we have to participate in the myriad of activities which our communities demands as leaders of a particular grou½p but, at the same time, there is not a wedding, unveiling, fu neral, invocation or benediction when I dno not use at least one phrase from

tradition, usually the Sedra of the week.It may not be kthe grandstand gesture which so many of us wo9uld treasure but, whether they like it or not, I kspoon-feed some Judaism to whoever is listening. It satisfies me and for those of you who will reachinto the 21lst century I hope that it brings fulfillment of a perzsonal and professionma;l nature to you as well.

Now, not all of us will reach the 21st century and I willtry n not to be morbid about all this. Peronaly, I'll be llong retired by then and will have fulfilled, I hope, 40 years of service to one congregation. For me the rabbinate has been a good experience and I have always seen it as a good life. At issue is something else altogether as I reach iunto the 21lst kcentury kand so many others like me: what will you do with me, what will you find for me to do, howcan I kcontinue to be of use? In short, what will you do with kour fgreatest hidden resource: the retired rabbi? Again, seeing a fragmented Jewi community in the future, who will organize us to be fund raisers, cir= cuit riders, volunteer teachers of local colleges, suppoertive of younger colleagues in a non-threateningmanner, recruiters for kthe College-Institute, representatives of major causes for whichk the local rabbi is too busy and all this in a spirit of cooperation and mutuality which will be for the good of the entier community as wel az dfor the kego ofk the retiree, such as myself aznd my friends. And, this proposal for service ink the years to come, on a voluntee basis,with only basic expenses having to be met, applies kalso to service in txhe kfar flung communities of the world, wherever Jews are tobe found and are in spiritual need and would want to learn more of what Judaism has to offer, even inthe 21st century. There is life after1999; I kwould like to be a part of it, wouldnt we all?

CONCLUSION.

What, then, does kthe kfuture hold for us who are in the pulpit rabbinate? That there kwill always be a Minyan, of that I have n doubt but that there kwill be changes within the Jew8sh community of that there is no doubt either. We must kaccomodate but never to the extent kof relionquishing our basic task: kto teach Judaism.

We will do so in the 21st century o sevseral levels:

a- we will return with our people of Israel to Europe where we will serve the renaiscent community, following in the footsteps of our ancestors wqho once lived lives of normalcy there.

b- further, we will find those communities fragmented, as ma well be the case in Amewrica kbut we will serve them nevertheless and we will gorow native soil teachers once agsain and we will prevail.

c- Israel will be in several kinds of danger in the 21st century much as it is today. The dangers lie externally and intesrnally, the dangedr relates to Arabs, Muslims as well as our luke-warm friends in the Congress,in the State Department, in the Whjite kHouse, if by kthe 21str century kthere will be any friends left to us .

d- I wish I could still be around kwhen NFTY celebrates its 100th anniversary, together with Sam Cook. They are our future, as so many of our youngsdters have spoken up for causes unending and basing their feelings and intellectual skill on the tradition in which they were weaned, if not at home than in our camps/.And they will be sorely needed what with the ladies n9o l0nger the central forces of our congregatrional setting. Thier egalitarian approach may save kus yet kfor anothedr century

e- and will unity be possible among the people of the faith of Abraham in the century to come? Will therre be peace or will

we continue to haVED THE KIND OF ANIMOSITY WHICH FEEDS ONITSELF,as if we had no other problems./ In New York, ka situaion withwhicm I am very kfamiliar, the kotherodox break into each other's Schul, they attsack eachm other in the streets, the cut off each others beardsand kthey influence the political landscape of Israel although for the most part the most vocal of these zealots do not believe in the State in any case. This is not the case of the lame leading the halt but the zealot leading the fanatic. The Jewish communit the congregation, the Jewish life which needs inner stregnth in a addition to its verbosity can not survive kon those terms.

f- it may well be that the rabbi will have to lead more forcefully in the decades to come. The simplistic statements that we are or should be for Abortion rights and against the stigma of AIDS, or that kwe should feed the hungry,clothe the naked, lift up kthe fallen and heal the sick sound suspiciously as some prayers do! Where have we heard allthis before? What of ethics in space exploration? What of kthe Living Will? What of disconnecting life-saving devices at the pleasure of the family? What of accepting large donations from individuals who have recently been convicted of fraud kand whose cash is tainted at best? What of ;doctors in the congregation who have written prescriptions for drugs under false reasoning and now serve as presidents of our Temple? The list of contemporary questions is endless; how much the more so for the21lst century? Neither New York nor Washington have even begun to grapple withthe substance of these issues.

The woerk is heavy,m the xday is long; it isd not incumbent upon us to complete the work but neither are we free to desist from it altogether foir if not now, when? In trhe 21st centuiry?

Thank you.

ON INFORMING merge into assisting the enemies of Israel

Robert L. Lehman

Children accuse each other of being "tattle-tales"; they inform on each other. We admonish them: "you must not" but we adults do from the time Adam informed on Eve (Gen.3:12). To a child, the informer is a "squealer" but to the adult he may easily be a betrayer: of his country, perhaps but, far more personal, to one's esteem, reputation and good name. To inform on someone is a heinous crime because the effects are so unpredictable; they are shrouded in innuendo rather than a concrete, actual, visible, proven act. To inform can be and often is a eupemism for "to destroy". A contemporary adult word, all embracing and not subject to relativistic or revisionist interpretation, which parallels the concept of "informing" is "gossip". We recall the Midrash where words of gossip are likened to feathers strewn into the wind, almost impossible to recall.

Unfortunately, the subject does not relate exclusively to tattle-tales, whether child or adult. What is the subject of the informer and what is his motivation for informing? As many families as hid an Anne Frank at the peril of their lives, there are many more who informed for what they felt were the best reasons: love of country, love of authority, belief in principle. Am I my brother's keeper? was a very pertinent query and not only in the time of Genesis. Did not brother turn against brother, child inform on the parent, fanatic on the casual? In those times, stranger and family were one in their insecurity.

And the tradition has words for this aspect of our lives: "malshinim" meaning "slanderes" and "moserim" meaning "informers". The issue was of concern to the security of the people of Israel from the earliest times to the obvious present. Those who inform on us or, as Rabbenu Tam formulated

at a conference of scholars in France in the 12th century, "those who inform publicly or in secret to gentiles, noblemen or common-folk" are subject to stringent measures. These could range from the death penalty to less severe punishment but in no instance was informing looked upon as an acceptable practice. At a conference of Rhine communities in 1220, it was resolved that informers be cursed each Shabbat in the communities of Speyer, Worms and Mainz; the Rambam in his "~~Yad~~ Mishneh Torah" indicated that no informer has a share in the world to come. By the 15th century, in order to protect themselves, those accused or suspected of informing could as easily be placed in "cherem" and the ban might spell the death of the accused. The Talmud speaks against "minim" many times[1] and assures us as well of their destiny in Gehennom[2]. Those who are familiar with the traditional Siddur know that Bircat Minim is one of the eighteen benedictions in the central prayer of the Service: the Tefilah. Bircat Minim speaks against all those who would slander or inform: "v'lamalshinim al t'hi Tikva"; thus, "for the slanderer let there be no hope..." Indeed, the words of Rabbenu Tam quoted above have even more poignant relevance to our time: the issue of silence or secrecy in the setting of "informing". Silence is as much a sin (of omission) as that of informing; to be an accesory is contrary to the laws of Deuteronomy (23:16f). Further, as one of my members[3] indicated, "Secrecy is a great shield but in the case of one individual giving evidence against another, it is a luxury that should be set aside. It takes courage to inform openly, but such courage is a moral prerequisite to any just act." A wire tap is a modern convenience (legal) but the purpose of entrapment violates every code of honor. All the wrongs and all the rights are available to us by way of the Freedom of Information Act but is this how we want to establish

the Truth; is this the manner in which we need to combat "informing"? These are not the best of times; these are not the worst of times; these are our times.

But what if the information would be of benefit to someone, to some aspect of a person's existence? Leviticus speaks to our time: if harm should come to one because of informing it must be prevented (19:16) but if I have personal knowledge of a situation which helps mitigate the existing problem, it is incumbent upon me to inform (5:1). What if the information could heal a person, a feeling, a distrust, a misunderstanding, a marriage, a quarrel? On the other hand, taking the verse (19:14) "Thou shalt not...put a stumbling block before the blind, I am the Lord" and placing it into a modern context, what if someone I care for takes drugs or drinks to excess and in this, and other, ways places a life into danger? Are we not morally obligated to "inform"? The life we save may be that of a family member or our own. To inform is a sharp, two-edged sword: who motivates whom and for what purpose? Is the West Point graduate any less of "an officer and a gentleman" because he links himself to a sense of discipline which finds expression in a Code of Honor? The Talmud[4] tells the tale motivated by revenge: the son of Simon ben Shetach is condemned to death on the evidence of witnesses who seek revenge because of hatred for an act of the father's. At the last possible moment, the witnesses recant and admit their perjury but their reason is not accepted! Thus, a case of informing leads to the death sentence and, as an example, is recorded to the detriment of those people at that time, and for all ages.

There is for some a God who is the ultimate authority and from Him flows the hope, the wish that there be a moral imperative. Informing, in

the usual sense of the word, and moral imperatives are mutually exclusive; informing as an act of one against another reduces our freedom and demeans me as a free agent. Informing limits the exercise of my free will and I am constrained by the words of another who by his act has more than entrapped me, he has imprisoned my spirit. My life is not to be revealed except as and when I choose, before God. The victim is vulnerable and I am he.

REFERENCES

1) Berachot 28b; Megillah 17b

2) Rosh HaShana 17a

3) John C. Wolf in private correspondence with me; Jan.8, 1984

4) Sanhedrin 44b

Note: much of the historical material is taken from the article in Encyclopedia Judaica, Vol. 8, INFORMERS: col. 1364 - 1373.

STEALING

Eliminate

Robert L. Lehman*

"Thou shalt not steal" is the obvious start for a discussion of the subject. Stealing is an act which is forbidden. Over the centuries, both in the Jewish and secular worlds, stealing was considered a crime and was punished accordingly: from the excessive cutting off of the offending member (hand) to the more permissive (imprisonment or public shaming) to the extreme (hanging upon conviction.)

The certainties of former generations are the envy of our relativist society. Today the thief, instead of losing a member, receives a slap on the wrist (the symbolism remains in effect but is of no effect.) Public shaming is of little consequence since our society no longer is in tune as to what constitutes shame and what is deserving of such oppropriium. The death penalty, of course, is still being fought in the courts.

In the context of the Ten Commandments stealing was understood as the taking of something from someone. While this may still be a valid definition, in our time "stealing" also can be understood in a dozen different ways. Each of us "steals" because we have broadened our concept of stealing. The act, in its most simplistic sense, has become a part of life; the ramifications are deeply disturbing, for they are unending. We "steal" when we do not pay the government its full tax share, we "steal" when we do not pay an employee the full wage the quality of his work deserves, we "steal" when we deceive the insurance adjuster, we "steal" when we abscond with the souvenir

spoon or towel from the hotel where we had a particularly delightful stay. Ironically, the stolen object becomes a memento of our pleasure. And these are but the obvious considerations.

At the same time, we applaud the Robin Hood syndrome: the rich are relieved of their goods and money for the benefit of the poor. We accept theft when it is directed against the impersonal forces. We are silent and, consequently, we consent and are guilty by association; therefore, we "steal" as well.

We know that in our society, in our scope of existence, "thou shalt not steal" is basic, but not absolute, even relative.

On a different level do we not sympathize with those of our own, as with oppressed and persecuted peoples everywhere and anytime, who "steal" food and medicine and clothing for the sake of survival? At the very least, we accept the act of "stealing" because of its context: the concentration camps of the Nazi era are but the most obvious examples. Would we do any less? How many of us would not "steal" for the sake of our family's survival? Further, the tradition makes a sharp distinction between intentional wrongdoing and wrongdoing by negligence, the latter being defined as being in the realm of passivity. But even more, a vital differentiation is brought into focus as to whether something is taken forcibly (by a robber) or clandestinely (by a thief). To be a thief is the worse designation. The robbers are obvious and you can protect yourself against their attack, which is in the open. The thief, on the other hand, does his deed with stealth, hidden, surreptitiously and thus can not easily,

visibly be dealt with.[1] He has no fear even before Heaven.

But we also steal ideas and appropriate them for ourselves. In our tradition, the stealing of confidence is known as "ganovot daat", the stealing of the mind. This is certainly not acceptable by any standard. We may consciously or inadvertently plagiarize but that very same action, depending on the context, is applauded or villified. A person who steals ideas or concepts from the secret files of our nation's security offices is considered a traitor and his actions are tantamount to treason; when the same type of files are stolen from the secret storage spaces of the enemy, the act is labelled heroic. We steal ideas and we steal people; most of us are more guilty of the former than the latter. Does that make us less guilty or as subject to punishment?

Ethics may constitute, as a member[2] of my congregation wrote, "a skill or talent that is distributed very unequally among the members of the species". True, as Rachel stole the gods of her father's house, as Jacob stole the birthright and blessing, as Ahab stole the vineyard. Ethics is what "ought" to be and stealing falls into that frame of reference. We insist "THOU SHALT NOT STEAL", but we await the modern commentator who can place the many ramifications into a unified setting so that we can all be governed by one law and on every level, steal no more.

1) Jung, Moses, THE JEWISH LAW OF THEFT, Philadelphia, 1929. This and the following concept are to be found on pages: 27, 86.

2) Hamburgh, Max, THE PARADOX OF HUMAN GOODNESS, Zygon, Vol. 15, No. 2 (June 1980), p. 230.

* (I am indebted to members of my congregation for some of the ideas contained in this essay as well as in the article "On Informing". Their contributions have helped to broaden my vision; the formulation and the content of the essay are, of course, my responsibility.)

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THE FESTIVAL OF CHANUKOH

The Festival of Lights can be considered on two levels: the simple and the more complex. The basic outline of the story is very simple. In the year 168 B.C.E., King Antiochus IV sought to hellenize the people he had conquered. They had to fight in the arenas, bow to idols, desecrate their Temples with false images and, in our instance, had to follow the Greek rather than the Jewish way of life. In the small town of Modin, Mattathias the priest rebelled; he began a series of strategic withdrawals into the hills, gathered around him a group of men who battled the soldiers and gradually forced the enemy to withdraw. The people rejoiced, the worship of Judaism was reinstituted and, most vital, the Temple was rededicated. The Hebrew word for "dedication" is "Chanukoh"; from this association the holiday obtains its name. When the Temple was cleansed of all foreign influences, they naturally wished to light the Eternal Lamp, but found that there was only enough oil for the lamp to burn one day. But a miracle occurred; the oil which was just sufficient for one lasted for eight days. As a consequence, in our time, we light the lamps in an ascending order: one the first night, two the second, and so on until all eight candles are lit on the eighth day of this wonderful holiday. This year, the Chanukoh festival,occurs on December 4th; the time varies from year to year since Jews follow the lunar calendar while secular society follows the solar.

While this holiday is delightful in terms of celebrations, the singing of songs, the exchange of gifts, the involving especially of children, it teaches a lesson which is far more complex than the simple strands of the original episode might indicate. What is involved here is no less than the majestic concept that man can not be forced to bow down to strange g ds, that the issue of conscience, between man and G'd, is inviolable. Needless to say, the parallels to this lesson, for all

time and for our own time, are all to obvious. Man's freedom must be assured: a freedom of will, mind and spirit. Not only did the lights burn as a miracle occurred, but the tyrant then, as all tyrants now, was defeated. The light which burned in the Temple is symbolic of the Eternal Light which illumines all of our homes and lives; ours is the task to equate the light with justice, decency and truth. In that manner is the episode of the past, rooted in history, related to us of our time. We hope that the lesson of yesteryear will make an impact upon the needs of this 20th century. Then can we echo the words of our tradition: "Praised art Thou, oh Lord, our G'd, King of the Universe, Who hast kept us alive, sustained us and ennabled us to reach this season in gladness end in joy."

Sermon #3-13

12/14/56 HT
FRID. EVE

"The Congregation's Responsibility to the Rabbi"

"A congregation without a leader stands empty & forlorn
& "A rabbi without a congregation following
is devoid of incentive & challenge.

"1st - the rabbi is no more and no less than a human being" - not necessarily perfect!
2nd Congregation in life is wholly in organized & active Jewish life, Sabbath and ideals is complete but"
3. "Further than interest of Judaism"

Rabbi should look at the whole picture

24th – Rabbi has no right to expel him
congregants to determine who may
are part of the congregation
And why exactly are we Jews

– ended The year 24 will with pride
and all humility see the mark of Yahod
on the door "Ye shall be holy, for I the Lord
am holy"

3-13

THE CONGREGATION'S RESPONSIBILITIES TO ITS RABBI. 12/14/56-HT FRI. EVE.

My friends, last Sabbath eve we discussed the various duties of the rabbi. We saw how his function within the Jewish community has changed over the centuries and that ~~now~~ today he would scarcely be recognized by the Jews of ancient times. In our ~~day~~ era, the rabbi has become involved in three major areas of congregational life: he must teach, he gathers courage to lead and functions, as well, as a spiritual counselor. It is obvious, of course, that as the rabbi changes his moods and emphasis to fit the needs of a particular situation, so must the congregation adapt itself to the many sided aspects of its leader's life. The congregational body which expects its rabbi, for instance, ~~to~~ simply to teach, can never fully appreciate him in the pulpit. As in ~~this~~ the one instance, so does this logic follow with all other catagories ~~in~~ which the rabbi is involved ~~subscribes~~. In other words, ~~a~~ the membership must be able to shift with its leader so that ~~they~~ it can obtain the full benefit of his presence guidance. A congregation without a leader stands empty and forlorn; and, vice versa, a rabbi without a congregational following is devoid of incentive and challenge. It is with these thoughts in mind that we must tackle the second portion of the rabbinical-congregational relationship. Last week the emphasis was on the duties of the rabbi, this week let us discuss the responsibilities of the congregation. May I point out to you, at the very outset that these words are not meant to imply a falling off of standards for this congregation; it would be presumptious of me to speak words of chastizement to a people with whom I have been associated a mere three weeks. Let the message of this sermon, rather, serve more as a point of view, as a signpost along the road ~~of life~~, as an indication of things which might come to pass. ~~so that, now that~~ As you know what you may expect of me, now you will understand what I envision for to be your part of this covenant relationship. The over-all philosophy which should be our guide is one which speaks in general terms; that is to say, both rabbi and congregation serve not to further their own interests but work and struggle and give of their time and effort for the greater glory of a cause. Only

in this setting can we fully appreciate not only the duties of the rabbi, but the responsibilities entrusted to the membership at large.

I would say, first and foremost, that the primary responsibility of the ~~rabbi~~ congregation is to become ~~of~~ aware of the fact that its rabbi is no more and no less than a human being. It is with the understanding of this basic premise that all other points of view must be considered. If the rabbi is a human being just like you and you, it is not possible to expect of him that he be perfect in his every move, deed and word. If he is not perfect it is quite possible that he fall into the traps of human frailty and, consequently, err in the many areas of responsibility which are entrusted to his care. Of course, the congregation has the right to expect that its rabbi is correct in his actions most of the time but, at the same time, if the people ~~would only~~ will realize that he is ~~human~~ fallible a great deal of heartache, hurt and misunderstanding ~~could~~ can be ~~alleviated~~ avoided. ~~from the very beginning~~. The rabbi, for instance, can not remember every name which appears on his congregational roster and the people must understand this; the rabbi can not be ~~friendly~~ his most charming self during every second of his waking day for he also is subject to all the whims and moods ~~of everyone else~~ which afflict humanity. And in this sense, the rabbi may expect of his people that they be patient, that they consider their criticism of him with care, and that they tread softly when it comes time to confront the servant of the people with his every act of wrongdoing and neglect. In a large city such as this it is almost very difficult impossible to serve every member of the congregation as conscientiously as one might wish and this is made even more difficult if the rabbi, almost impossible or the other leaders, are not notified in case of illness or distress. ~~It~~ In ~~is~~ my conception of our relationship ~~that~~ you are not by yourselves at one end of a large room ~~and that~~ while I am stationed at the other. In this setting we would meet ~~together~~ in the middle of this vast ~~room~~ expanse only at times of service to one another. Rather, the ideal relationship can be found if the rabbi and congregation mingle freely and gainfully in the center of that

room, so that they might help ~~one another~~ and support one another ~~at all~~ continually. ~~times so that~~ Thus, the flow of ideas is never interrupted by the vastness of the space which is, then, falsely and tragically, pictured as existing between pulpit and pew. We, then, form a human relationship and as we ~~help each other~~ work together we shall be able to bring closer to realization the concept of a society which may boast of justice, righteousness and peace as it is established by the work of our hands. We err and falter because we are human ~~beings~~, but we strive toward our goal because we are god-inspired living beings.

To give you another instance of where the congregation's responsibility is of utmost concern to the rabbi, we need only cite the many areas in which you are cought up in congregational life. Without a systematic calculation I would say that ~~over~~ about half of our membership is associated in one way or another with one of our affiliated organizations. Of course, we rejoice in this wholehearted participation and dare to hope that some day every member shall be actively engaged in some manner of constructive work on behalf of the Hebrew Tabernacle. The only difficulty to be seen in our organizational way of life is this: every member, each officer and each of the respective presidents feel that his one organization is the best. This type of enthusiasm when evidenced in behalf of the congregation at large is commendable but when ~~seen at a closer range~~ experienced on the more narrowlevel of the individual groups, it becomes a dangerous form of chauvenism. The people must begin to understand that no organization is better than any other but that each group is needed to place the name of our Temple at the forefront of congregational life in this city. Let us never forget, no matter how difficult it might seem at times, that we are all working for a common goal and that the purpose of this goal is to further the interest of Judaism. This can be accomplished not only by Sisterhood, Brotherhood, Parents Organization and Youth Groups but by a combined effort on the part of each affiliate. Here lies the key to progress; in this concept we find the vision of our glorious future. When the people are preoccupied and concerned with the demands of their

own group, we beg them to consider that the administrati n of the Temple must necessarily concern itself with the entire picture, with a pattern of the whole and no segment of the Hebrew Tabernacle may every grow larger or more influential than the sum of its parts. The ~~people~~ congregation must learn to appreciate that ~~the~~ individual problem of a group is ~~never~~ rarely pertinent unless it is placed in relation to the entirety of our congregational life. This point of view we place before you at the ~~the~~ outset ~~of our relationship~~ so that it may be considered ~~by you~~, discussed and ~~digested~~ evaluated by you and that our future actions will be patterned after this ideal.

But the last, and most important aspect in our relationship is this: the rabbi has every right to expect his congregants to detirmine the exact reason of why they are part of the congregation. ~~Each member must detirmine the cause and effect relationship in which he partakes as an individual and as a member of the group.~~ This question is related to the much larger problem of why, exactly, are we Jews? For purposes of giving our children a Jewish education? Only in part. Because we want to work in a particular group for the sake of the Temple? Again, this is only a small portion of the answer. Is it that we want to donate funds and energy for the continuation of a vital Jewishness at home and abroad? For the third time, this is only a portion of our responsibility. Each and every reason which we might state is only valid in part, unless we catagorically maintain that we belong to a congregation because we want to worship our Heavenly Father in the words and songs which are part of our heritage. If worship is not ~~our~~ the main ~~concern~~ reason for our ~~coming~~ affiliation here, ~~each and every Sabbath~~, then we might just as well belong to other organizations which includes. Lectures and talks are available to you in quantity and quality in ~~thousands of~~ numerous lecture forums which are sponsored in this great city; music and beautiful singing are to be found at Carnegie Hall and the Opera and for this purpose you do not need us. However, we give you something which you can not obtain ~~at~~ in any other ~~place of gathering~~ setting: the dignity and beauty of prayer and adoration.

It is for this purpose, and this purpose only, that the Cantor raises his voice not in beautiful song but in prayer and it is for this reason that the rabbi speaks, not to lecture on aspects of the international situation but to teach the eternal message of the Jewish faith. Prayer, worship and adoration; these are the main concerns of the clergy in every House of God and the rabbi has the right to expect his people to come to him for this purpose, and in this lies one of your foremost responsibilities.

But, as I have said, this entire matter is related to the larger question of why we are Jews, and herein lies a connected responsibility of the congregation. If you are Jews simply because you were born a Jew, then I say that you can scarcely render great service to your religion with this kind of an attitude. For, to be Jewish, one need more positive orientation than to bear a Jewish name; indeed, the ~~Jewish person~~ individual become ~~is really Jewish because~~ a Jew only because he shows an active interest in every phase of his religion. And the key words here ~~is~~ are "active "interest". The positive Jew continues his studies, he learns and discusses, he questions and formulates opinions and, most important of all, he never stagnates in his beliefs. There are people of our faith who have not opened a Bible since the days of their Bar Mitzvah, who have not dug into the rich literature of our people since last they took a course in World Literature in their student days. Are you familiar with the Talmud, have you thought of the wisdom of our people ~~Rabbis~~, have you recently dwelt upon the sayings of the great men of ancient times, the prophets and sages who have, literally, given us cause and reason for existence? This is part of the Judaism which the rabbi expects his congregation to embrace, and he does not want his people to wait ~~to~~ be led to adult education classes. The people, too, must show a little interest and initiative in these matters for I contend that while almost every Jew in this country found time in his busy schedul to read that ~~horrible~~ distasteful book Marjorie Morningstar, less than one percent only a dismal fraction

of our people gave time to the greatest best seller of all, The Book of Books. This is only one example of how the interest of our people could lead them to a positive reason for their Jewishness, as responsible members of the Jewish community. This the rabbi may expect of his people.

My friends, we have spent the last two weeks discussing our new and exciting relationship. Much has been said and a great deal has remained unspoken. But the lesson should be obvious by this time: only as we work together for the greater glory of our goal can we succeed ~~and~~ in leaving a precious heritage. Both you and I have duties and responsibilities which will make of this a finer Hebrew Tabernacle; but, at the same time, let us never forget that here we build not merely for ourselves but also for those who will follow (after us). As we look back at the congregations of old, so may ~~we~~ we may enter the pages of history with pride and joy, ~~and~~ leave for our children and children's children a heritage which justly bears the words and designation of "Judaism". Then you and I will, with pride and yet with all humility, see the words of the Lord ~~bear fruit~~ come to pass: קדושים תהיו כי קדוש אני for I the Lord, am holy.

Amen.

Hebrew Tabernacle Friday evening December 14, 1956.

SERMON # 3-12

12/7/86
AT FRIDAY EVE

"The Rabbi's Duties Toward His Congregation"

(Before his installation)

Define Rabbi and origins

his interpretation 1) Teacher 2) Leader 3) Spiritual Counselor
Needs Compassion & Strength

"May he succeed in bringing his people
right unto the throne of Glory"

THE RABBI'S DUTIES TOWARD HIS CONGREGATION. 12/7/56-HT that 3-12 FRI NITE

As I have had The Worship occasion to remark on a previous occasion, it is with a great deal of pride and joy that I assume my duties here as rabbi of the Hebrew Tabernacle. It will be my duty to serve you and yours to the very best of my ability and I trust that I shall live up to the confidence which you have placed in me. And at the same time, it is always a good idea to review what are the duties & responsibilities of the rabbi in regard to his congregation. Since we are at the very beginning of our relationship let the various areas of duty and concern be drawn now, sharply and distinctly, so that we may be aware of our mutual obligations. This is not only important because we are now getting to know one another but, also, because the duties and responsibilities of the rabbi have changed considerably over the centuries. Let us first understand that the title "rabbi" is a Hebrew word which, literally translated, means "my master" or "my teacher". Two thousand years ago there was no such thing as a full-time rabbi; the men who bore the title earned their living at xxx a variety of tasks and were only known as "rabbis" because they could boast of greater knowledge in Jewish subject matter than any other man in the community. They tought Torah as well as the oral and traditional laws as these applied to the lives of the people in their town. The rabbi had nothing to do with a formalized service such as this; any man of the Jewish faith, as long as he was Bar Mitzvah, could lead the people in prayer. But the scholar lectured to the students at the Academies and twice a year he appeared before the congregation. These two times fell during the months of Adar which precedes the season of the Passover, and the month of Elul which precedes the holydays of Rosh Hashono. Y.K. For these lectures the entire congregation appeared and the purpose was to inform the people of all the laws which were important for the proper observance of these major festivals. In later times, the rabbi became known also as a "maggid", a sort of travelling preacher who interpreted for the people the message of the Torah portion read in a particular week. But it was more than mere interpretation for the rabbi not only explained the hidden meanings of the

verses read but also translated for the people the ~~sentences~~ sentiments which were of major importance. The people had forgotten the ancient Hebrew language and, thus, it was left for the "maggid" to place the lesson into the vernacular. In this manner, the word of God was brought to the people in a language they could understand and in the simple terms which allowed them to grasp the meaning of the P'rasha. In more modern times, the duty of the rabbi changed again, particularly with the rise of Reform Judaism in Germany. There he spoke to the congregation sometimes for one or two hours in order that he might explain ~~to the people~~ the intricacies of the new philosophical and theological systems. It was expected of the rabbi and he became, in large measure a preacher, who used the pulpit as a device for teaching Judaism as he knew it. These, in a very sketchy manner, are the changes which have occured within the rabbinate so that in our time, the word "rabbi" has an entirely different meaning and scope than it did in ancient times.

What are the duties of a rabbi today? Of course, this is a very personal subject matter which varies with the individual but it is my belief that the congregation has every right to know what it may expect of its leader. I would divide the duties of the rabbi into three large groupings: first, the rabbi as a teacher; secondly, the rabbi as a leader; and, third, the rabbi as a spiritual counselor. In terms of this first catagory, the rabbi as a teacher, the functions of the rabbinate have not been altered too much over the years. It is still our duty to inform you of the message and meaning of the Jewish faith, as this be found in our literature, festivals, and the very culture which is a part of our heritage. The rabbi teaches ~~today~~ the adults by using the pulpit as a means of imposing his views on ~~the congregation~~. But, he must also allow the people to express their opinions in settings which are more informal and more conducive to a lively give and take. This can be done by championing adult education classes where the groups are smaller and where freedom of expression can prevail on every side. And, naturally, the rabbi must teach the children as well. This can be done in many ways, such

as the home, the school, and the service. For all this he is expected to serve the congregation out of the depths of his knowledge and a rabbi who does not keep up with the latest happenings in the Jewish and secular world is not doing justice to the members of his congregation. ~~who, one feels,~~ are interested in ~~all and~~ every phase of Jewish life. The rabbi, then, must take advantage of every avenue open to him to fulfill his primary duty: to teach his people, of all ages, the essence of the Jewish faith.

The second catagory brings us to the rabbi as a leader. This is a more difficult area to define for the very word "leadership" implies many things to different people. In our setting, I feel that the rabbi should lead his people in the path of right and justice as he interprets these in the light of his knowledge and Jewish experience. In short, the rabbi must lead the way in the moral issues which face us not only as citizens of a great land, but as Jews who are vitally concerned with the welfare of all people. This view finds its origins in the prophetic teachings which are part of our glorious tradition. The rabbi, then, must serve in the community and he must also use his pulpit to speak out fearlessly and boldly when wrongs are committed in the name of "right". The rabbi should have the courage of his convictions and, if the need should arise, he must be prepared to rise or fall on the side of his principles. Even in a southern community our would feel duty-bound to speak up on the touchy subject of integration, for from the point of view of Judaism there is only one answer we can bring to representatives of the White Citizens Councils. In the north, too, there are issues which are of concern to us and when the rabbi is thoroughly familiar with the situation he must make his influence felt in the congregation and community which he serves. Of course, the leader of a congregation must always bear in mind that he speaks for a large group of people and, therefore, his views must be weighed carefully so that he does not bring dishonor upon his people by rash, bold or foolhardy utterances. And, on a much more intimate level, the rabbi must serve as a leader of every organization which is within the confines

of his congregational jurisdiction. He must serve Sisterhood, Brotherhood, Parents Organization and Youth Groups so that all will know that he is their rabbi and concerned with the welfare and steady progress of the organization. He must be prepared for purposes of consultation at all times and he must fully understand that his primary duty is to lead his people in a series of programs which will bring satisfaction, achievement and joy to the membership at large. In this manner, is the rabbi to function as a leader.

But, of course, the most important and perhaps most significant service which the rabbi renders to his congregation is in the realm of his office as a spiritual counselor, and this is the third function of the present day rabbi. This particular phase of his activity may again be divided into several areas of concern but the word "spiritual" encompasses them all. A way of describing this particular function may be found in a German word which, in truth, has no english equivilent. It is the word "Seelsorger" which roughly translated means "soul-caretaker". This is, at best, an unworthy translation but, surely, the magnitude of the concept is apparent to you. It implies, first of all, the presence of the rabbi in case of ill health when his visits are needed to rescue the dejected spirit of the individual from the depths of depression. He is needed, and presumably wanted, in case of tragedy for in this instance most of all, he brings to the family of the deceased all the comfort and spiritual insights which are his by virtue of his learning and experience. It is the most important duty of the rabbi and yet the one most often misunderstood. The questions which the congregant often asks at a time like this are frequently beyond the knowledge of the ordinary man. The rabbi can not and will not play the role of God on earth for it is not given to him to know and appreciate all the forces which are at play in the large and overpowering universe. The rabbi, like any other person, is first and always a human being just like the other members of his congregation and due to this undeniable fact, he can not cope with the larger mysteries of existence in any better fashion

than the members of his flock. The rabbi, then, should and expects to be called in case of joy or sadness for he is central to the faith of the human being but one cannot place him upon a pedestal so that he becomes, in large measure, a substitute image for God on earth. Your rabbi would even go so far as to say that if he is not called by a family when there is time of need, it would be an insult to his professional and spiritual capabilities. It is all very well for us to join in periods of happiness and rejoicing but that is certainly not the complete life which we live. We exrerience both joy and sorrow, laughter and sadness and all these add up to the totality of living in which the rabbi expects to share, as these emotions and experiences affect the members of his congregation.

This broad generalization of "spiritual service" also, of course, finds a concrete example in the realm of the Divine Service which we conduct here. The Temple is truly the House of God but, unlike another major faith, the rabbi is not literally looked upon as the servant of the Lord. As in former days, he stands before the congregation simply by virtue of his one merit ~~by which he gains distinction over the other members of the people~~: he is the one who is making Judaism his life's work and he has a greater knowledge of things Jewish than most other persons in the religious community. But today he has become more in the eyes of the people and to some, wrongly, he has become an intercessor in their behalf. In Judaism, each man must make his own peace with God and yet the rabbi can not shirk the distinction which has come to him by virtue of his Ordination. He is not a man of God but a man dedicated to God and in this lies the working distinction. The rabbi must realize and understand the magnitude of his position and will only gain the confidence of his people if he truly lives in the spirit of this setting. A great Jewish scholar once said that the best lesson a rabbi can teach is to live his days in such a manner that he will gain the respect, love and admiration of his people not because of what he says but because of the manner in which he conducts his everyday affairs. This, then, is the

ultimate test of a rabbi's strength; can he lead his people spiritually, by the way of life which he has chosen to embrace. He takes care of the spiritual needs of his people at all times but, at the same time, he is the embodiment of all that is wholesome, decent and rewarding. Certainly, this is a large responsibility with which the rabbi has bound himself; he may never be able to succeed in this ambition, but he must constantly attempt to improve himself so that he may find favor not only in the eyes of his people but in the sight of God.

The rabbi, then, as we have seen lives a divided existence. He is a teacher, a leader and a spiritual counselor. Superficially, these are three distinct and seperate catagories of his duties but, in essence, they are all one and the same. The rabbi must represent the whole person to his people at all times so that through him, they will gain courage, comfort and faith for the days of life apportioned to us. May the rabbi be granted the strength, the conviction and the wisdom and, most of all, may he always be worthy of the trust placed in him by his congregation. He has dedicated his days to a pursuit of God, may he ever come closer to attaining his goal and may he succeed in bringing his people nigh unto the throne of Glory.

Amen.

Hebrew Tabernacle Congregation. Friday even. December 7, 1956

Sermon #3-7

9/27/56 - DALT
SHEMINI ATZERES
MORN.

"Three Acts of Creation"

THREE ACTS OF CREATION. 9/27/56 - BALT SHEMINI ATZERES HORN 3-7

The preacher Koheleth, whose words are traditionally assigned to us for the Sabbath during Succoth, remarked in his ~~eternal~~ great wisdom: "For every thing there is a season and a proper time for every pursuit under the heavens: there is a time to be born and a time to die, a time to plant and a time to reap, a time to weep and a time to laugh, a time to speak and a time to keep silent." These, and many more, comprise the listing of contrasting human emotions as they are set forth by this great sage of ancient times and, indeed, such is the cycle of human life. We move from one to the other, there is a constant changing of moods, modes of expression and depth of feeling. This is particularly noteworthy at this season of the year when we have completed the transition from somber reflection as associated with the Days of Awe to joyous celebration as called for by the Succoth holiday. A few weeks ago this congregation was marked by ~~its~~ a mood of solemnity but for the past week we have been greeted by smiles, laughter and the happy voices of little children as they were consecrated to the highest of Jewish hopes and dreams. This very cycle, or the emphasis on the contrasting emotions in Man, ~~are~~ is highlighted even further when we consider the Torah readings assigned for this sacred day. Two selections were read this morning; the one dealing with the death of Moses and the mourning of the people, the other ~~dealing with~~ concerning a renewal of life, the verses which tells us of the creation of the world. Again, the cycle of life has been shown us for although the soul of the greatest individual of our long history has now been gathered unto his fathers, immediately our concern is with life, with creation, with that which is described as "good". It is a wholesome sequence of events which ~~shows~~ teaches that Man is not to linger in the shadow of gloom and sorrow ~~but that~~ Life goes on, ~~and that~~ the world is created ever anew so that Man might find happiness and purpose in his strivings on earth.

The reading from the two Torahs seems to say to us, as does the circling of the congregations with the scrolls of the Law, that there is no end but always a beginning; literally, a beginning for the story of our people

a continuity, a cycle;

but, figuratively, a newness and beginning to our way of life, a ~~newness~~ renewal of our ~~re~~dedication to Judaism, a second beginning for us and all mankind.

An American Jewish poet, the late James Oppenheim, once wrote: "We are what we create". This is a clever way of stating a philosophy of life for the poet implies that we human beings are actually the ones who create in our time, as did the Almighty in the Book of Genesis. We are what we create in other words, what we are able to fashion by the work of our hands, by our strivings and deeds makes us into a certain type of individual. We can create for good and for evil, for happiness and sadness, for enthusiasm or for despair; it all depends on what we do, and that which we have created characterizes us in the eyes of our fellow man. At this season of the year, when we create anew within the tradition of Judaism, when we face a beginning in our literature, in a period of rejoicing and with a newness to ~~in~~ our way of life, let us give careful thought ~~of~~ to what we ~~should~~ might create if the end result is to typify our character and personality. If you were in a position actually to create, out of a void, what would you choose for the benefit of mankind. Surely, each of us would yearn for different and wholesome objects of worth but we would want this to be an entirely original act of creation, something not specifically ~~created~~ formed by God as related to us through our literature. The poet said, "We are what we create"; if it were given to you, what would you ~~create~~ fashion for yourselves and for others so that all human beings might derive the benefit of your ~~acts of creation~~ labors?

If it were given to me I would create, first, " a feeling of joy" which I would implant within the heart of every human being. This is one emotion which should be allowed to all of us and this feeling was not specifically created by God. The festival of Succoth lends itself to this creation for as our forefathers joyfully gathered the harvest of their planting, as they rejoiced with the bounty granted them so do we lift our hearts and voices in thanksgiving unto Him whence all blessings flow. Man must learn to be joyful or, in other words, he should view ~~all of~~ life optimistically.

Surely, the world in which we live is scarcely noted for its peace and tranquility; unrest and heartache characterize our age more than quiet and an inner fortitude. How grand it would be if all human beings would face the course trials of life with feeling rooted joy in their hearts, a ~~feeling~~ sense of gladness which would allow them to transcend the narrow confines of their daily activities with a view to laughter, song and harmony. There are people who walk among us with a perpetually grim expression on their faces; gloom , distrust and lethargy characterize their way of life. When one meets these people one is depressed, and one feels at a loss of how to cope with the problems, real or imaginary, which are conjured up by these pessimists. It would seem that if Man is granted the feeling of joy, which would be placed within him at the very beginning, the life of our days would be happier, more content and certainly more refreshing in outlook. In short, the feeling of joy would make man a happy being, one who is at home in his surroundings, one who is not constantly seeking after that which is beyond his strength and ability. A genial countenance, an offer of friendship, a hearty laugh, a gesture of cheerful encouragement would add greatly toward making this a more wonderful world in which to live. All human beings would be granted this feeling and, by this means, the fears and frowns would dissapear and man would lift his head, in every corner of the world, with hope and dignity and joy in his heart.

The second act of creation which was not specifically provided by God is one which I would call, "the gift of clear vision". This creation is to be taken literally as well as figuratively. Blindness, both physical and spiritual, ~~are~~ is the most dread deseases with which man could be afflicted. To be removed from the natural beauty of life, to face darkness instead of the bright colors inherent in Nature, to ~~feel~~ lack the sense of overpowering majesty of ~~star~~ sun, moon and ~~heavens~~ stars but ~~instead of~~ being able to envision their magnificense is the most depressing of all human tragedies. Unfortunately, many people are ~~afflicted with~~ affected by this lack of clear vision and to remedy this

grievous affliction would be my second act of creation. If the words of the poet are valid, that we are what we create, then the act of creation must find us concerned with the future, with an all embracing attitude toward life and its problems, with an awareness of those values of ~~life~~ existence which make for ~~betterment~~ wholesomeness and progress. In other words, physical vision is not enough; we must, also, be able to see clearly with ~~our~~ mind, with ~~our~~ soul, with ~~our~~ spirit.

In a sense, with this gift of clear vision, we can truly create ourselves. All too frequently our view of daily living is all too limited by the obstructions which we have set up for our own convenience and welfare. We think in terms of our own persons and the lives we live; our interests center around our own families and personal concerns and whereas this is certainly justified and commendable, Man must understand that the gift of vision grants ~~allows~~ him the opportunity to look beyond the immediate present. Setting aside the world-picture completely, we must enlarge our vision even in our own small community for there are endless matters which are of importance to us simply because we live here. The problem which I am attempting to picture ~~here~~ reminds me of a Cinemascope setting in the movie houses. For news, special short features and cartoons the screen is small and the picture flat but with the beginning of the feature presentation, the curtains are drawn back completely revealing a screen of giant size and the picture has more width as well as greater depth. Naturally, the screen with its full potential was there from the very beginning but only with the drawing back of the curtains could the audience fully appreciate the greater area which the sweep of the eye could easily ~~focus upon~~ encompass. This example from contemporary life makes for a startling parallel to our gift of "clear vision" for only as we allow our eyes to sweep the society of which we are a part will we realize the full potential of our vision. It is the gift of clear vision which ~~means that~~ Through we see things in their proper perspective; not only our own concerns which demand our attention day and night but, also, the problems of

others. When seen in the light of the whole, our own affairs often tend to dwindle for the gift of clear visions allows us to see all of life with horizons unlimited, with concern for all and with eyes set firmly ~~with~~ on a worthwhile purpose. ~~in mind~~. As we see things in a new light, with the gift of a ~~clear~~, spiritual vision, we shall lend credence to the words of the poet: We are what we create.

The third and final act of creation which I would offer as a source of blessing to mankind, is one called "the capacity for quiet understanding". If people would only learn not to judge one another hastily so much heartache and enmity could be averted. This day we have begun with the reading of the Book of Genesis where soon we shall meet with Cain and Abel. Cain slew his brother without real reason for he thought that Abel was on more intimate terms with God. If he had only sought to understand ~~he would have discovered that it was God who made the choice~~; that the favored brother ~~sought~~ attempted in no way to infringe upon the rights of the older Cain. But the murderer was quick and easily aroused, his passions overpowered him and his name shall always be ~~known~~ found as a curse upon the lips of mankind. All of us, in one way or another, sometime during the course of our lives, are and act like Cain for we become unreasonable, angry and bitter because we care not to understand our fellow man and his motivations. I ask not merely for the gift of understanding, but for the "capacity for quiet understanding" so that man might, in peace, in harmony, in fellowship, seek to discover that which is within his fellow man. There are homes wrecked, careers broken, marriages upset, enmity spawned and lives brought to disaster because someone spoke too harshly, spoke without thinking, permitted himself the unpardonable ~~privilege~~ sin of judging his neighbor ~~in a spirit of spite and predetirmined judge attitude~~ with a personal bias or with malice aforethought.

Let us never forget that we are what we create; if we create meanness, distrust and hatred we are no better than the acts of our own creation; Yet, it is within our power to do that which is good and wholesome, which will bring

peace and serenity to our fellow man. We can speak softly and still maintain our authority, we can deal with gentle firmness and yet maintain our self-respect. In this way we create something that will enhance our lives, not only in our own eyes but in the eyes of others. If we create good, decency and justice, we shall become better human beings, we shall always be sympathetic and we shall be able to quietly to understand one another.

These, then, are the specific acts of creation neglected by God at the very beginning of Time. This day we saw again the beauty of our Jewish tradition as one season follows another and newness of life is alwyas granted unto us. Let us create for ourselves for as we build at this beginning of the year, so shall we improve. ~~ourselves~~. We are what we create; not one of us is perfect and a great deal remains to be done. It is given to you and me to create anew for a finer ~~future~~ day and a more satisfying life. The mood of joy following upon solemnity, the idea of man's abilities, the vision for our future may best be found in the liturgy of the Days of Awe. There we find the individual looking with in himself, giving voice to his eternal faith in mankind. ~~conscious of a bright and cheerful future~~: we pray: "Grant honor, O Lord, to them that revere Thee, inspire with courage those who wait for Thee, and fulfill the hope of all who trust in Thy name. Hasten the day that will bring gladness to all who dwell on earth, and victory of the spirit to those who bear witness to Thy unity. Then shall the just see and exult, the righteous be glad and the pious sing for joy."

Amen.

Temple Oheb Shalom — Sept. 27, 1956 Shemini Atzeres Morning. — Baltimore

The Light That did not fail -- Sois - Cohen - p. 301, by E. A. LEVINGER

I - Days before יום כיפור

a) David wanted to fight but did not know יום כיפור, practiced, still too young - father helped him

b) said he could do it by himself on 1st eve of good boy

c) lived in country, tall white - ish; mother ill + gets worse each day - soon to bed

d) father has to go for Rd, shovel his way through snow, less early Hol - Dave alone.

II/ Day of יום כיפור

a) father gone - Dave to Roth room

b) she pale, sick, has a fast + hungry

c) tells him of food - if he lets her sleep, can light candle tonight

d) Dave goes downstairs to play + lets his Roth rest.

e) So day passes.

III Night
a) Snowing outside, dark
b) bored, no light works bec
? storm
c) lights candle. lights one for
small Ch. on top shelf
d) puts candle by window, so
much light, eats supper
e) father + RD returns + in room
long time - Mother still get rid
f) If not for candle, would not
have been home due to snow
g) Ch candles now taken down
+ say blessings together.

IV End
a) light that was candle shone
b) family happy + content
c) you light candles think
of Rose + his experience +
think of his wonderful Ch.
d) I hope you too have such a
good Holiday + don't forget
to light candles for days.

2 Bros + 2 Horses

Old man - 1 magic horse - lost in land
2 sons - 2 horses as nice as Old.
1 son: "the screamer" - loud
1 " : "the silent one" - no talk.
Old man dies - prop ÷, sons good
to each other, all ÷ =, that's -
bout both horses?
Wives argue re: it: ÷ like $ money

Now that old man d. - things change!
dig ditch, buried gems, high
wall to keep apart.
Wives happy but everyone else
is sad: horses want each other,
brothers want each other, in
town people love respect for them.
Brothers could go to harp + there sit
with horses - miss them like it
reminded them of old times when
all so much fun. Horses sad too
+ all cried

They talked treats - saw other
brothers happy + singing + fun
lonely
one day, brother sent in a ride
in forest - also other brother.
Were not close to each other
but turn for horses could
rescue each other

They began to neigh + jump
+ prance + strained to
get to each other.
Brothers finally realized that it
was about + let the horses find
me another + 2 brothers re-
united: cried, laughed, joy, etc
In End - each wives to be good
silent: to talk
sereener: to be quiet
+ change back to old times.
T'ore down walls etc + everyone
they happy in in old times.

Tranzblan Vol II

"2 Brothers + 2 Horses"

p. 52 ff.

Plane travel from B to South. city
Turbo jet - screaming noise, very fast & very high - flew above clouds all the way
Several things noticed on trip
① Plane: Engine, big, metal & cold - looking, simple but when people entered with talk - laughter, all changed & became warm & pleasant
② Capt & Crew - Came in little cabin & had chance to observe them. Good men, stripes on sleeve showed years of service - people relaxed & had confidence
③ Course of travel - unknown here. Flew high over clouds - seldom could see earth below & suddenly broke through to see city & destination.

Parallel
① Classroom: empty - stark, chairs, tables, no - lived in; class comes in: talk laughter, study, etc all more pleasant & less exciting to spend year there.

② Teachers - get to know them + feel better - feel they know that they are doing + will lead in right way

③ Course - sometime a little vague + puzzling, don't know exactly where it all comes although end is known. Should we be - just to learn + understand + know + we are human.

Conclusion:
Tell you this at beginning
Then so you start
classes right; with kindness, patience + understanding. It will be a good year for all of us.

Sunday - 3-5 grades

X/28/56

peasant told of treasure - goes
to find it buried tree which he
must cut down
Finds tree etc, 2 eggs drop VI: 17
eagle; 3rd ring - eagle tells
him not pull 1 or 3 x - get with
right - lodges - imitation ring
Thief: all fled - crushed by it
Man - goes home but instead of
asking for cow, horse, land etc
works for it - prosperous
Moral: ring but hard work
Dies + is buried with K.

Ich je almost vergessen -
Must say "don't have good time,
didn't learn, no fun, etc" - only
get something by working
for it. —

Frauenglass, vol I
p. 48 f. Rings of Glass

YISKOR: CEM: SUNDAY: SEPT 22,
In city we have just left are
busy in midst of cong. activ.
RH & SS past; YK before us; yr
has begun.
At same time, one phase of con
act'y just begin: today start &
rel school instruct. Future
gene, in presence of teachers;
who by knowl, skills impart th
trad, values, ideas of Jud.
We hope & pray that what they
teach will remain & make them
better Jews & people as grow.
Make mention bec. parall situa
exists here: we are in presnc
of our teachers: near us & by
our side altho covered earth &
silent these many days
Our fath, moth, husb, wives,
sist & broth have tought us a
grt deal: principle, practice
kindness, mercy & above all:
have tought by very presence
in action & word while at our
side
Now they are gone & absence is
often harder than death itself
But, we ask: have they ceased
to teach - NO - Our teachings

CEM: cont; p/ 2

on bec it is lodged in our hrts, minds, spirit & they r part forever of our phys bein whether lying here or in CP or in some unknown grave in othr parts of Europe; now in peace They con't to teach bec. we ar not yet sunk to low level: we still under their beneficent influence; we know right from wrong, gd frm evil, yes frm n and we value relationships whi were built up & sustained us over the years together, in love, mutuality & companionsh What does future hold in our loneliness?

a-con t teach bec inspirtaon

b-conf action bec of memory, for good

c-cont belief in Gd bec of truth of their lives which can never be denied & w ich can never be taken from us until we join them for final rest

d-cont to live bec. they dur

in the Annes's work bec of memory are inspir, meant a blessing.

CEM: CONT. PAGE #3

Our children are beginning; we have passed their stage in life but for us it is a beg. also: NEW YEAR of 5724

when we can resolve once again that our place, our purpose, & our goal in life as long as the breath of divinity is in us,

is to act according to teachin of our loved ones who are no more in body but who remain with us in spirit.

Thus, we can not help but be comforted, ennobled & sustained in hour of great grief

for in memory & honor of all of our teachers we say

D D 7 21 P.23

THE MEMORY OF RIGHTEOUS IS FOR AND EVERLASTING BLESSING.

Amen.

Sunday, Sept. 22, 1963
1st: Beth El (sermon)

Here now completed Purim Cantata -
remains for us to say a few words
pertaining to this holiday.
It is an old - familiar tale, but
of ages & yesteryear, still
pertinent in our time
Question we must ask: will the
tyrants never learn? Always
evil in hearts of men?
At times we are ready to embrace
this point of view!
And, yet, it can not be the answer
- else we would lose all
hope & faith & trust in the future!
The answer is to be found not in the
damage which tyrants bring from
without, but in the clear, pure
vision of God's way which is
maintained within the human heart
The answer is to be found in the fact
that in the story of Haman the
name of God does not appear

evidence; in our meaningful, daily lives, God's presence may be sensed at all times!

It has been shown time & again that evil tries & may succeed in destroying the outer, physical shell & can, but the spirit is indestructible & will emerge from every conflict bloody but triumphant.

This is not so much a lesson & a moral from out of folklore but truth which has been established through history. It is a religious Truth which teaches the oppressed & despondent That in the intricate workings & dealings God's way is right & He will not forsake us & leave us to our grief.

No, the Grand shall not succeed — evil shall not always be part & can for the spirit & goodness

and decency honesty & integrity shall prevail. It shall cast its strong beam of light into the darkness of our age and, in the words of our prayer book "hate & strife shall cease to divide the family of man, & justice & love shall reign supreme in all the world."

In that day we shall call upon the name of the Lord with gladness & joy for we shall be blessed with goodness & peace all the days of our lives.

Amen.

Parish Service - Sat. eve

III 1/16/57

Hebrew Tabernacle

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Parish Service - Sat. eve

III/16/57

Hebrew Tabernacle

From the desk of...

RABBI ABRAHAM SHAW

INSTALLATION SERMON FOR RABBI ROBERT L.LEHMAN
AT SERVICES ON FRIDAY, DECEMBER 21, 1956
HEBREW TABERNACLE CONGREGATION

Rabbi Lehman, Cantor Ehrenburg, President Engel, Dear Friends: Thank you for your gracious words of welcome. I rejoice to share in this important hour with you and to have the high honor this night of installing my colleague and former Assistant, Rabbi Robert L. Lehman, as your spiritual leader. And I rejoice for you, as well, for I have every confidence that under his vigorous and vital leadership, this splendid congregation, the Hebrew Tabernacle, will not only maintain its pattern of high accomplishment, but also will widen the areas of its service and achievement.

As evidence of the affection in which we hold your new Rabbi, I do not come as a sole emissary tonight from the Congregation, Temple Oheb Shalom, of Baltimore, with which Rabbi Lehman has been identified for the past two and a half years. There are also here gathered a number of his other friends--our Congregational President, our Vice President, some of our Congregational members and of our young people with whom he has been intimately associated. (In fact, off the record, I am wondering and a bit concerned as to just who is attending services in our own Temple tonight!) You may recognize in the presence of this Baltimore delegation, as it were, a measure of the regard in which Rabbi Lehman is held among us. We have rejoiced that this opportunity for wider service has come to him. We have reluctantly relinquished him, for he had a firmly-established place in our affection.

Yet how fitting it is that he comes to you--comes back "home"! We know the joy which fills his parents' hearts that they may now share more intimately in his life and service; and we heartily felicitate Mr. and Mrs. Michael Lehman who have been so actively identified with the Hebrew Tabernacle for almost a score of years. Rare indeed is it that a Rabbi is privileged to come back to his own spiritual home, in which he has known Bar Mitzvah and Confirmation, and will himself have the privilege of training other young people

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RABBI ABRAHAM SHAW

to participate in the self-same ceremony of personal consecration from the self-same pulpit as he.

It is good, too, to convey to the entire membership of Hebrew Tabernacle warmest congratulations on your recent attainment of the golden anniversary of this Congregation's history! A half-century of continued existence is indisputable evidence of the stability of this Congregation. It is heartening assurance that yours is part of the enduring segment of Jewish life, a synagogue which prides itself, justifiably, on its steadfastness and increasing strength.

And may I add that I have had opportunity this Sabbath Eve to observe at first hand that which Rabbi Lehman had assured me previously was so, that this is one of those unique institutions where, in the words of your Temple Bulletin, one finds "friendship, warmth and religious devotion." These intangible, yet very real, qualities are rare indeed, not only in our world but even in our synagogues; and I congratulate you on your having achieved them, and Rabbi Lehman on the unique opportunity of serving a Congregation where these ideal attributes are to be found. I have a feeling that just as the Englishman feels that anywhere in the world where he may wander, if the British flag flies there, there is a "bit of England"; henceforth, whenever a Baltimorean from Oheb Shalom ventures to New York, he will have the feeling that in Hebrew Tabernacle there is a "bit of Oheb Shalom", and will seek out this "spiritual home away from home."

The specific purpose which you and your Rabbi have asked me to serve this night--formally to install him in this pulpit, justifies my consideration with you briefly of the traditional role which the Rabbi has filled in Judaism. For it is not correct to equate him with the religious-functionaries of other faiths, neither the Catholic priest who is regarded as alone qualified to conduct the service of the Church, nor the Protestant preacher whose primary task is to expound the doctrines of Christian salvation from the pulpit. From the very beginning, the Rabbi's role in Judaism has been as teacher, not apart from the people, but as part of the people, serving as leader and leading as servant, whose primary qualifications derive from his knowledge of Torah(Jewish learning)and

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of sensitivity to his people's spiritual needs.

With happy coincidence, we are introduced through our Torah passage for this Sabbath, to the first of our faith whom tradition has addressed as "Rabbi"--"Mosheh Rabbenu","Moses our Rabbi, our Teacher." We read anew the opening chapters of his life as found in the first verses of "Shemos", of Exodus. And not unrelated to our purpose this night are the passages which there characterize Moses. Our Midrash has described him as the model of Jewish leadership; Not alone does it label him "Mosheh Rabbenu",Moses our Rabbi, but he is also a forerunner of the Prophetic tradition. As the hymn "Yigdal", says of him:"Lo Kom Beyisroel K'Mosheh Od Novi":"Yet never a Prophet like unto Moses arose in Israel." It is this fusion of the Teacher and of the Prophet, which from that day to this has characterized the true Rabbi in Israel, the true spiritual leader of our people.

Yet it is the process by which Moses achieved that status which not only forms the fascinating pattern of his life as theBook of Exodus portrays it, but also has relevance for this night. In the very first words which follow the reference to Moses' birth andinfancy is to be found the essence of his personality and of all true Jewish leadership:"Vayigdal Mosheh, Vayetzeh El Echov":"And Moses grew, and he went out unto his brethren." In this five-word phrase, say our sages, is the pattern of true Jewish leadership.

"Vayigdal Mosheh","And Moses grew.." No one can aspire to significant Rabbinic service who does not grow, grow in mental capacity, grow in Jewish learning, grow in depth of spiritual understanding. I venture to say this night that your Rabbi already has clearly manifested such a capacity for growth. Even in the relatively short interval of thirty months that he served among us, this maturing process was markedly apparent. In spite of the challenges of adjustment to a new community and a new career, he sought to learn in every area of congregational life. He has continued his general academic interests through graduate study in our State University, and in self-enrichment in Jewish sources. Most of all, and most heartening, has been his growth in human understanding. The very

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presence here this night of a sizeable segment of the Congregation he served with me, is the clearest evidence of his ability to win his people to him; a capacity that has grown as his human-sympathy and patience have grown. To have come to a position of such responsibility as this historic pulpit represents, at such a youthful year (I have been given to understand that he is among the most youthful to have been called to this or any other New York pulpit of similar size) is a great challenge for Rabbi Lehman. Yet the greatest reassurance comes from the growth he has thus far shown and will continue to show. For we who aspire to lead dare never stop growing. It is a first law of the nature of our calling, that the moment we cease growing we start receding. Although a thousand distractions break into our mood for study; although countless calls upon our time and attention interrupt our efforts to understand and serve our congregation, still must we strive to hold fast to these purposes and so to grow in maturity, in understanding andin usefulness.

But may I presume to add that the Congregation, too, must grow? And here asuredly I am not speaking of numbers merely. These are days of lush growth for Congregational rosters. Never were membership-lists so full; budgets so expanded; or building-programs so widespread! Yet many a Rabbi and congregational-leader has some second thoughts and even serious misgivings about this kind of growth. It smacks too much of "atomic-bomb faith", even as in World War II we spoke of "fox-hole religion", a seeking-out of the synagogue as a kind of insurance-policy against possible personal destruction rather than through deep-seated belief in the values of Judaism. Congregations have grown in size, grown dramatically, but in too many instances (and I am enheartened to know that this is not true in Hebrew Tabernacle) have not grown in constant attendance at worship, or in spiritual-depth. No, the growth which congregations like their leaders must experience is not the "best-selling type of religion", which is a kind of frightened flight-from-reality. It is a growth in all the dimensions of mind and heart and spirit which Progressive Judaism demands of its worshippers.

From the desk of...

RABBI ABRAHAM SHAW

And so, as you anticipate of your Rabbi that he grow in the days ahead; you, too, as a Congregation, must grow. Your Rabbi has a right to challenge your thoughts, to make you reach intellectually; for as the poet reminds us, "A man's reach must exceed his grasp, else what's a heaven for?" And he has the right to challenge you to action, to implement your worship with deeds even beyond your capacity to complete single-handed. In the words of "Pirke Aboth", "It is not incumbent upon you to finish the task, but neither are you free to desist from it." Yes, as you would have your Leader grow as he serves you, so, too, must you grow--grow with him in the service of God!

But Moses' qualifications as leader lay not merely in his growing, but also because "Vayetzeh El Echov", "and he went out to his brethren". It is this human-outreaching; this identifying oneself with the needs and hungers and problems of one's brothers that makes a true Rabbi more than a mere preacher, more than a pul-piteer, but one who is a bit of prophet and servant as well. Moses, although emanating from a place of power and prominence, still had the ability to identify him-self with his enslaved brothers, to feel hurt with their hurt, and therefore to be moved to strike a blow in their cause, for their freedom. This identifying oneself with one's fellowmen, to form a spiritual-part-nership with all peoples who are in need of aid, this is basic to the true Rabbi. Because of his very na-ture he cannot ignore any cause in which religious principles are at stake. Already, I am proud to say, your Rabbi has shown that quality. He has focused our Congregational attention upon such problems as those which confront our racial minorities or our young peo-ple who are in trouble, either emotionally or physic-ally, and he has helped arouse concern within the Con-gregation for these causes. I am confident he will continue to be sensitive to these needs, here in this great multi-racial and multi-faith metropolis.

Nor is this "going out to one's brothers" a rab-binic task limited only to minority groups or special-ized interests. It encompasses all within the frame-work of the Congregation. It is a "going-out" to those whose trials and heartaches call for a sympathetic ear

From the desk of...

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and an understanding spirit. This is less the prophetic role and more that of the pastoral-servant. And every Rabbi who honors his calling, as does your new Spiritual-Leader, recognizes that no part of his ministry has greater meaning than this.

But, my friends, here, too, as with the process of growing, the Congregation has its part to play. It must be prepared at least to go half-way in brotherliness. If your Rabbi, in Moses' words, "seeks out his brethren", you must not spurn his efforts. You must not be petty or unduly fault-finding. You must not put ignoble interpretations on his motives in trying to serve you. You must be ready to accept the hand of friendship which he proffers you. This vast metropolis is often characterized by those of us who are "outlanders" as a cold and impersonal place. It need not be; in fact, I am convinced from many personal experiences to the contrary, that it is not. It can hav warmth and true fellow-feeling, but this can only be so as you are prepared, Rabbi and Congregation alike, to seek-out and serve each other, and so serve your God!

RABBI LEHMAN, Although it is true that you have been a Rabbi but two and a half years, and I have served a little more than twenty years, that does not make me eight times as wise...in fact, I doubt if time alone has very much to do with wisdom; yet it may justify a few words of counsel from me.

You are truly to be congratulated for the unique privilege in serving a firmly-established and spiritually-sensitive Congregation, and to come to the task in full strength and vigor of your youthful years. But oft-times it will seem that the demands exacted of you are beyond your powers. Yet never lose heart. Know that those you serve are a kind people and they are eager for the blessings you can bring them. In their summoning you back to them, they have already evidenced their affection and pride in you. Justify these expressions of their confidence by bringing them ever of the best you possess in terms of your fine mind, your warm spirit, your eager enthusiasm. Do not dilute the beauty of the traditions, of the historic Jewish values, which are obviously part of the atmosphere of this House of God. But build upon these.

From the desk of...

RABBI ABRAHAM SHAW

If, as is well-nigh inevitable, the demands of our exacting calling bring occasional irritations to you, be patient; be forgiving. Know that he whose leadership is the traditional pattern of the true Rabbi, "Mosheh Rabbenu", had immeasureable provocations yet never relinquished his leadership, nor to the very end diminished his efforts on behalf of his people. Like unto him may you continue to grow--to do so by your purposive efforts through formalized study and through opening your mind and heart and spirit to the counsel of the wise and the mature. And more than all else, may you grow in faith by that which alone can make your faith meaningful, by going out to your brothers, by sharing fully in all the facets of their lives--their joys, their trials, their achievements, their sorrows, their seeking, even as you, after God!

And as you seek to grow, and seek to go forth to your brothers, inevitably, you will find the sweetest of life's fulfilments, a sense of purpose in your ministry, and, of equal importance, the fulfilment in your life of Judah HaLevi's words to his God:

"Longing to draw near Thee, with all my heart I pray--
Yet going forth to seek Thee, Thou meetest me on the way!"

May the God "Who meets us all on the way of our seeking" bless your service here, making it happy, prolonged and fruitful! In that spirit, as I install you as Rabbi of the Hebrew Tabernacle Congregation, I ask His benediction upon you and upon the work of your hands:

(Priestly Blessing)

Amen.

INSTALLATION RESPONSE. 12/2/56 - HT (FRI EVE) 3-14

Praised art Thou, O Lord, our God, King of the Universe, who hast granted us life, hast sustained us and hast brought us to this day in gladness and in joy. Amen. ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

My dear Parents, Rabbi Shaw, Cantor Ehrenberg, Mr. Engel, Mr. Strouse, my dear friends:

The words addressed to you and to me by our previous speaker are the highlights of this evening. Not only is Rabbi Shaw my teacher and friend but, more than anything else, he is one of those rare individuals whose strength of religious devotion has the power of affecting others for good. Many rabbis have been my teachers and friends: Rabbis Opher and Polish from this congregation, and to them I owe a great debt of gratitude. But, from Rabbi Shaw ~~I found the conviction~~ my conviction was reaffirmed that religion, in its many forms, is the answer to ~~a~~ that sense of direction which is constantly sought by the children of the living God. He is a man to whom the teachings of the faith are very real and he is the personification of that spirit which maintains that Judaism, as a way of life, can be a source of infinite blessing and inspiration to all the ~~children~~ family of Man. To have been associated with him for over two years is an honor and privilege which I shall treasure all my life and for every act of kindness which he has shown me over the past ~~two and a half~~ years, I shall be eternally grateful.

I express my thanks also, at this moment, to Cantor Ehrenberg without whose constant guidance and ~~genuine friendship~~ warm understanding I would not be the type of person I am; he truly is a source of inspiration as a Cantor, as a person and as a genuine friend. To Mr. Engle, our President, I extend my heartfelt gratitude for his words of welcome; I see before me many years of ~~wonderful~~ constructive work with this dedicated servant of ~~the~~ our congregation. And, it seems wonderful to me to have two such devoted presidents of large congregationns on the same pulpit. We are deeply honored to have Mr. Samuel Strouse, President of the Oheb Shalom Congregation in Baltimore ~~on the pulpit~~ seated with us; likewise, ~~do~~ we extend the hand of welcome and friendship to all our friends

their children, who have travelled over 200 miles to be
who have come here for this occasion. ~~from Baltimore~~. To see so many fa-
miliar and smiling faces before me is indeed a sight which gives one courage
and incentive for the days ahead.

All the people whom I have mentioned, many ~~all~~ of you seated in this House
of God, have contributed in some measure to the sense of direction which is
a part of me. From some I have gathered courage, in others I found love, a
few inspired, and all you made me welcome here ~~in~~ at the Hebrew Tabernacle. For us,
of this congregati n, this should be a period of time which will see ~~our~~ us
moving fr m st ength to strength as the eternal principles of Judaism enter
our hearts and lives, to make of us all finer and more dedicated souls. Juda-
ism teaches that ~~its~~ true faith grows out of the experiences of life and is
for the living; Judaism gives a sense of direction to each and every indi-
vidual who comes within the radius of its message. Certainly, these prin-
ciples and this sense of direction could be described in many ways; ~~both~~
plain and simple, ~~or~~ eloquent and stirring, but the whole concept can ~~could~~ also
be acknowledged in one small word: hope. We Jews are optimistic, perhaps
more so than any other people. Of course, we have had to look to the future
with confidence and unswerving trust due to the many factors which have
affected us in the past but, somehow, one can not help but feel that hope is
part of our very heritage and being. We hope for better days, we hope for
peace and unity among our own brethren and among the children of men, we
hope for accomplishment and service, we hope for progress and enlightenment,
we hope for an appreciation of all that ~~has~~ is past so that we may understand
the present and future with greater facility. We hope and dream and envis-
ion, we yearn and strive and face the future with a determination and strength
which speaks well for us and for those to follow. We are stirred by a glo-
rious vision of the days to come, for in this lies the beauty of a life well
spent. All of us are part of this process and without the spirit of hope and
great faith, our people might well have succumbed to the forces about them
long ago.

Indeed, many ~~things~~ experiences are part of our heritage, but the feeling of Hope is most important

This belief affects you and me, all of our loved ones and all the ~~Jewish~~ Household of Israel ~~people~~, the world over. This congregation is strengthened by hope and trust, its clergy and officers work ~~with~~ in faith, and all of us are united as we see the day approach when all that is good and decent and wholesome shall be a part of our everyday way of life. There could be no Judaism without hope; there could be no humanity without faith in the future. This feeling ~~also~~ belongs to us and it shall never be relinquished ~~by any of us~~.

This, in a way, is the sense of direction of which I have been speaking. And yet, direction is also given ~~by~~ in the ~~intimates~~ intimacy of ones family. It is for this reason that I now choose to speak the final words of this short response in tribute to my parents. We have ~~also~~ experienced trial and tribulation, we have ~~also~~ been thrown into the crucible of affliction; ~~as~~ but we have also shared joys and laughter, as would any family. Two people can have a great effect on an individual; this truth is particularly evident in my own case. My parents have implanted within me an appreciation of ~~truth~~ decency and ~~justice~~ honesty, they have given me love and devotion, they have made Judaism part of my fiber and being. It is they who have sustained each other, and me, with the hope that the work of their hands, the years of endeavor in my behalf, the decades of struggle, be justified one day so that I might have a better and more secure future in ~~the~~ a land ~~of the free~~ free of oppression + persecution. This dream has now been fulfilled in large measure and with them I thank Almighty God for the joy He has brought into our home, for the love which He has implanted in our hearts, for the sense of values which He has ~~furthered~~ stimulated in us, ~~as we grew, matured and prospered~~ in the years granted unto us together. A home without God, no matter what His decrees, is an empty shell; my home and my parents have blessed and sustained me unto this ~~day~~ very hour.

These words, then, in closing, from a Rabbi's Prayer: "In this solemn moment, O God, I lift up mine eyes unto Thee. Help me in the great task to which I have dedicated my life. Show me Thy way, teach me to lead Thy children nearer unto Thee. Help me to find the way to their hearts that I may win them for Thy service. Heavenly Father, let me hear Thy voice saying: Be strong and of good courage (Josh. I 9). Give me strength, grant me understanding, bless me with faith, for Thou alone art my hope, O God, my Rock and

my Rdeemer," my friends

Won't you join me in repeating the Brocho with which we began, as an affirmation ~~sign~~ of our hope ~~in~~ for the future now beginning:

Hebrew Tabernacle, December 21, 1956, Friday evening.

"SOME THOUGHTS ON 'MY FAIR LADY"". 12/29/56 - HT (FRID EVE) 3-15

One of the most delightful presentations on the Broadway stage at this season is the adaptation of the George Bernard Shaw play "Pygmalion". This study of a human being was first ~~given~~ presented in 1913; and, to make matters even more difficult, the first performance of Pygmalion was ~~presented~~ given in Vienna, in the German language. The play was an inspiration which sprang from an agile and fruitful mind, perhaps one of the greatest known to the English speaking world of the present generation. The story is quite simple: a professor of speech takes on a wager that he can transform the horrible gutteral sounds which emanate from the throat of a flower girl ~~who works outside of Covent Garden in London~~, into the speech accepted by the highest London society. ~~of the English people~~. Having set himself this task, Professor Higgins takes the flower girl, Eliza, into his home and with the aid of a colleague begins the process of transformation. The result makes for one of the most thought provoking studies ever seen on the stage. In fact, this play has had so much appeal by one and all, that several productions have appeared of it in years past, as well as a famous movie, and in March of this year a musical adaptation of the theme was produced in this city, called "My Fair Lady". Now, to the original problem posed by Shaw, songs and dances and bright dialogue have been added but the primary purpose of the brilliant writer has not been disturbed. ~~And this is the problem which intrigued me when I was privileged to see My Fair Lady last summer~~. With magnificent settings and costuming, with bright melodies and fast-paced banter the theme is evident throughout: Professor Higgins not only teaches speech but transforms the flower girl into a charming, eloquent lady. It is a play which should be seen by one and all; it is a play which should be read by young and old alike. ~~for not only has~~ The story has not lost any of its meaning in the years since its world premier ~~but~~ and, I think, that as the world has grown a little older and mankind has matured ~~so will~~ the play or underlying theme of Pygmalion now finds more ready listeners than ever before.

Of course, it goes without saying, that every man will find in a play

a reflection of that message to which his ear is particularly attuned. If your interest is one of speech therapy, you might enjoy the dialogue simply on its spoken level; however, if you are concerned with the deeper problems of life, you might well discover certain morals drawn by Shaw which will have an effect on you in ~~your~~ the daily strivings ~~with the forces that combine~~ which ~~to~~ make of Life a truly rich and exciting experience. With all the Shawian satire taken into consideration, it seemed that there were three major points ~~made~~ which could ~~be worthy of consideration~~ merit discussion by you and me. First, there was the all-important matter of understanding the basic premise that not only had Higgins changed the speech of a cockney flower girl but, by the time of the final curtain, he had achieved a significant transformation in terms of ~~the~~ her entire personality ~~of the young girl~~. The words and mannerisms and pronounciations have abruptly and significantly changed her entire ~~station in~~ outlook on life so that now, at the end of the experiment, she can no longer function as a member of her former cast or station in life. Higgins has changed her so completely that the flower girl has dissapeared and a young, regal looking lady has taken her place. It was, in other words, not merely a matter of speech but a problem of a complete reversal or change of personality. The second problem posed by Shaw is this: We have renounced the flower girl Eliza whom we knew before and have now formed an attachment to the lady. However, Eliza, in her own mind is still the ~~flower~~ slum girl having taken only a temporary holiday from her duties of selling flowers in front of Covent Gardens. The next step is as important and vital as any previously taken: Eliza must now, by an affirmation of her new personality, achieve independence ~~of~~ in her own ~~creator~~ right. (It is the young lady ~~who~~ she must sever the relationship, must go out on her own, must make her ~~own~~ way and only when she has renounced her earthly creator, will she become a complete, unified and independent ~~individual~~ new individual. And, the final point to be considered is equally valuable. Eliza's speech has been changed, she has ~~even~~ achieved her own independence but she realizes in terms of a sudden encounter that even these two are not enough to make

one into the image of her dream: a lady. For one other aspect is missing: to be a real lady, one must be treated ~~by others~~ as a lady; during the course of the story this ~~following~~ remark is made, "Treat a flower girl as a lady, and she is a lady; treat a lady as a flower girl and she is a flower-girl." With this insight ~~coming to her~~, Eliza finally and completely sheds any marks of her former self and assumes a new role which carries with it the unmistakable ~~duties~~ sense of responsibility and obligation to others. Eliza has become not only a lady in name, but in actuality and now the transformation is complete and lasting.

These three problems are brought to the attention of the public, depending on what you plan to see and are willing to comprehend. With my personal leaning to the realm of the religious and very interest in the adjustment of the human being to the problems of life, these three points caught my fancy and invited themselves into my mind for reflection and commentary. In each of these, I suggest, we find a lesson applicable to us in our dealings with one another and in our understanding of ourselves. In terms of the first experience, when Eliza submitted to the discipline imposed upon her by the Professor and consequently was able to change not only her speech habits but her personality as well, in this instance the lesson of Religion becomes ~~paramount~~ evident. For in Judaism, as well as in any of the other major faiths, we require a discipline worthy of the faith to mature us in our ethical principles and live by them for it is our fervent hope and desire that this submission will ultimately elevate us into a realm more worthy and noble. And, to continue with the analogy, as Eliza learned new patterns of speech and found herself ~~more~~ changed into the lady of her dreams, so do we become affected as we learn the meaning and significance of the words we utter in relation to the Creator of all mankind. These words and their meanings are to be found in what we call Prayers. When carefully considered, we shall discover that these words and sentences and verses and paragraphs are not empty or static sentiments ~~expressed during certain specified times~~

~~on the religious calendar~~ but are truly symbols of a state of mind which will uplift and ennoble, will sponsor piety and sanctity in relation to a great and rewarding goal. Words have the power to transform an individual, as words have the strength of causing joy and hurt, giving comfort and consolation, of acquiring beauty and mutuality. If we ~~look~~ see in a new light at the ~~words~~ prayers we speak here in the House of God, (or) + the words we use in our daily associations ~~with our fellowmen, in this light~~ we, too, shall be transformed, as was the flower girl, into ~~a~~ new beings who recognize ~~x~~ duty and responsibility, who live ~~x~~ ~~x~~ new, ~~and~~ exciting and meaningful ~~life~~ lives.

But ~~we have seen that~~ Eliza found that words were not enough. In order to make the transition complete, she was forced to declare her independence of her creator and staft anew in formulating the guiding principles of her future existence. Again, a meaningful parallel suggests itself in terms of the religious personality. It would seem to me thaf Religion, of and by itself, is as meaningless and trite as were the words spoken by Eliza prior ~~x~~ to her independence. A person who is truly religious must not accept the tenets of the faith ~~simply~~ blindly or because they were tought or spoken in the days of his childhood. The old, orthodox dogma of infallibility simply because "es steht geschrieben", or, "it is written" is worthless in our age and time of modernity and progress. Basic ideas may surely be implanted in the mind of a child to give him a reason and positive faith for his early years but when this child grows and matures, begins to think for himself and questions, he should be allowed, yea, even encouraged, to investigate each and every ~~point~~ ready-made conclusion ~~of dogma~~ brought to the fore during his formative period. We maintain the validity of this point because it is felt that only as a person reasons by and for himself can he ever appreciate the conclusions at which he arrives. We can help and encourage and guide and sustain and teach but the final result of acceptance and belief must come out of the experiences ~~x~~ and reasoning ~~acceptance~~ process of the individual. To teach a child that all men are created equal is all well and good up to a certain point in his life but then he must dis-

cover the truth of this remark by himself through associations, talks, investigations and the like. It is the same with purely religious feelings and beliefs. It is prorer to teach a child about the value of Judaism ~~and~~ but when he grows up he must rediscover these values on his own for only in this way will the values and principles of his faith have a lasting and creative ~~value~~ effect. Eliza became a new being as she found her own place in the world and achieved her independence; it is the same with any individual in ~~all~~ every fields endeavor.

And the last point brought to our attention by Shaw is equally meaningful. Words and independence are not nearly enough, one must be treated or act with all the ~~embellishments of~~ responsibilities connected with the new personality. A lady, treated as a flower girl ~~was~~ is still a flower girl, and vice versa. It is the same with the religiously motivated person. Prayer and objective acceptance of dogma are not enough; to be religious one must act accordingly, toward others and in terms of the self. Going to Temple is not the sole answer or the extent of ones responsibility as a Jewish person; rather, one must act in accordance with the principles and beliefs enunciated by the faith. There are acts of kindness and decency and charity, there are practices in the home, in the family circle, in the life of the individual and all of these, as well as many more, are of equal importance to the state of being "a wish". ~~as are any of the others already cited for your consideration.~~ If you treat others, or act in relation to them, with the eternal teachings of your faith in mind, with humanity, brotherhood, equality and consideration, if you seek to understand and sympathize with the lot of your fellow man then only will you become a religious person and ~~they~~ others will be affected by your religiosity. It is the manner in which you treat another person which uplifts or degrades him and he will feel the welcome or the brutality of your words; and, if you bring kindness, ~~and~~ nobility and welcome to the other, it will make of you a finer and more satisfied human being. In your considered treatment of other you will feel better for having been good and decent, in your words of comfort and encouragement toward another you will feel relieved and satisfied

and in all of these phases of human relations ~~the~~ you can feel sense how others ~~has the same results.~~ will feel about you.] Don't you feel better when people approach you with a smile, with friendliness and with gestures of help and are you not hurt when they evince bitterness and antagonism and challenge? This was the truth ~~which was~~ discovered by Eliza, who wanted to be a lady; it is Truth, as well for the religious person, who wants his beliefs to come alive and be a source of blessing and influence for the good ~~of~~ others.

These, then, are some thoughts based on "My Fair Lady". Shaw, of course was not a man who believed in Religion and he might easily disagree with most or all of my interpretation. But this should not discourage us nor should we refuse to acknowledge the meaning of his words. He taught us three things: a new manner of speaking may uplift ~~change~~ a person, a useful person must achieve his own independence and, lastly, one must treat others as one would wish to be treated. These points, if accepted and interpreted and applied to a religious setting, can easily have their effect on us. We can bring the power and beauty of religiosity to every man who walks the face of the earth seeking for hope, for acceptance and for stature in life. These are the aims of Religion, of Judaism, and it is by these aims that we enhance our lives for a better, brighter tomorrow.

Amen.

Hebrew Tabernacle, Friday evening, December 28, 1956.

The Officers and Board of Trustees
of the
Hebrew Tabernacle of Washington Heights
605 West 161st Street
New York City
cordially invite you to attend
The Installation Service
of
Rabbi Robert L. Lehman
on Friday evening, December 21st, 1956
at 8:00 p. m.

Reception following Services

Broader Vision of Scientists

In a sermon at Central Synagogue, Lexington Avenue and Fifty-fifth Street, the Rev. Dr. David J. Seligson said that scientists "have finally come to the realization that they must concern themselves with the moral and social implications of their disciplines."

"The impact of the new sciences and growing recognition of their implications bring scientists and religionists together in a common effort for the welfare of mankind," he observed.

third draft O.K

For the past seven years I have been learning about the rabbinate. In the course of that time I have criss-crossed the land several times, north and south, east and west. It has been my privilege to lead our people in worship in magnificent sanctuaries as well as in the most humble structures built to the glory of God. These services have been simple in nature and, on the other hand, have also been in the most awe-inspiring settings where large choirs, giant organs and magnificent furnishings u- nited to invoke in the people a feeling for the majesty and grandeau the Almighty. Having been a part of this in years past, believe me whe I say that it is good to come home again for no worship service is ever a moving and inspiring as is that union of prayer where family, friends and the dreams of ones youth join in a magnificent paean to the sanctity of God's Holy Name. There is warmth here, a feeling between pulpit and pew which truly makes of worship a living and vital experience. Thank you for asking me to join with you again; I have been on this pulpit many a time but it is only now that I can fully appreciate what a wonderful feeling is generated by your unified presence here on the Sabbath. May this year, and all those to follow, be one of health and security for all of you and may this worthy congregation move from strength to strength in the second half of its first century of worthwhile activity.

But, while the aforegoing has been a personal reaction to the setting one finds among you, there is warmth, serenity and tranquility to be found in every House of Worship throughout this great land of ours. A people given to prayer, the soft strains of the Organ, the lovely voice of a Canto all add to the totality of an aura of sanctity and religious feeling which creates for Rabbi and Congregation an awareness of the majesty of the Di- vine. One gains a knowledge of communion with Him, no matter where one wor ships. After all, if a congregation cannot find its main joy in worship together, of what intrinsic value is its existence to Judaism? I have been trained in worship through you and thus find fulfillment in my being here.

There is no greater satisfaction for a rabbi than to see [illegible] devoted to the message of truth and beauty as it is tought by our tion. After all, here we find peace and tranquility, there is frien and unity, we have serenity and religious devotion.

And yet, it has always intrigued me to find such a sharp contrast existing between the lovely mood of Temple and the madness outside these walls. In the world at large we find no less than a harried existence, an endless striving, a hysteria which affects the lives of men from one corner of the globe to the other. There is dissension, cruelty and turmoil; nations are pitted against nations and the cultures of the world seemingly defy efforts to achieve a necessary unity. It is a paradoxical circumstance that the world created by God and the House of God are so dissimilar in nature and scope. It appears that the twain shall never meet! But those of us who are concerned with the future fully realize and understand that meet they must; there shall be a coming together of these two giant spirits of man for it is the very task of the Synagogue to be an instrument for peace in a world which has almost forgotten, or certainly neglected, the most fundamental ~~human~~ values so vitally necessary to our existence as human beings. The institutions of Synagogue and Church ~~speak~~ say to the world that they have a message of value for all mankind; that their powerful and inspired voices shall be heard. We firmly believe that Religion is a factor which, if activated, can change the course of human life and can contribute to the goal of the general welfare.

First and foremost, we must understand that the Synagogue inspite of its peace and quiet is not an escapists paradise; that the purpose of Religion is not to lull the people into a false sense of security or simply to provide them with a pleasant interlude to counteract the strains and tensions of everyday existence. This erroneous definition of Religion's role in our world can not be equated with the reality of storms and struggles raging outside the Temple walls. Although the mood within the House

Mi-ketz: Joseph's Answer.

Introduction
A Setting: Pharaoh
1-- these friendly times, before storm of oppression, Joseph young lad
2-- Ph. has a dream: 7 good cows eaten by 7 lean ones; 7 good ears of corn swallowed up by 7 bad ones
3-- all the magicians and sorcerers and wise men of E. can't explain
4-- Joseph's earlier interpretation to wine steward and baker recalled for these interpretations of dreams were successful ~~chief butler~~ cupbearer and
B Joseph
1-- brought from dungeon and dressed to meet the mighty Ph.
2-- is told problem of dream which none can interpret, ask J's opinion of its meaning
3-- revealing answer of J: "It is not in me, God will give Ph. an answer of peace." (41:16) אֱלֹהִים יַעֲנֶה אֶת פַּרְעֹה שָׁלוֹם
4-- this answer most meaningful when carefully considered for three points are brought to the fore here:
a-- It is not in me
b-- God will give Ph. an answer
c-- it will be an answer of peace.
5-- let us attempt to find the meaning of this three-fold answer.

Body
A "It is not in me..."
1-- J. seems to say that we, as human beings, can't understand everything which happens in life: storms and struggles, course of world history, private dealings of men with one another, the afflictions which ~~xhixch~~ often seem to overpower us.
2-- being human we cannot fathom the depths of the world, ~~xxnxxf~~ mind of man is limited; the more answers, the more questions.
3-- Isa: "For my thoughts are not your thoughts, neither are your ways my ways, Saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts loftier than your thoughts." (55:8f.)
4-- this is the answer of Joseph the Man.
B "God will give Ph. an answer..."
1-- The only Being who is all-wise, all knowing, all-seeing is God
2-- like the dreams of our story, so does He place His thoughts into our minds and it is up to us to attempt to find a solution but...
3-- let us never forget, that although it may hurt our precious egos, we shall never know everything.
4-- God has given us a mind with which to seek and we must be grateful for this gift; there is much we can do even with our limited vision
5-- as in the dreams, the ways of God are mysterious but have a purpose
6-- how can we find this purpose to our satisfaction?, we are not blessed with the insights of the prophets, psalmist or Joseph. By...
a-- listening with our minds, hearing with our ears, learning to evaluate
b-- we can not hear God in the noise of everyday life; must seek moments of peace and silence of the spirit, "small, still voice"
c-- in short, there must be quiet within us to hear God.
C "God will give an answer of peace."
1-- this is an astounding answer but it is true: ways of God lead to peace.
2-- we gain peace by accepting the fact that we are limited and can not discover everything.
3-- we gain peace by realizing that the ultimate answers are with God but that we know enough to keep us active and alert.
4-- we gain an inner peace through the silence of our being which is necessary to hear the voice of Divinity. God will not shout above the turmoil of our lives, to make us hear, we should be willing to

listen. In this manner we gain insight and vision and peace.

Conclusion

A Answer of Joseph important for us in our lives

1-- It is not in me: we are limited human beings and must recognize this

2-- God will give Ph. an answer: God reigns supreme and He is One and man can never attain His place but can only model himself upon God's perfection

3-- It will be an answer of peace: if we listen to the voice of God we shall hear it, shall gain its meaning and shall be satisfied. God speaks to every man who is alert and willing to bend his will to the word and command of Almighty God.

B Final sentence

This was done by Joseph who heard the voice; may it also happen to each of us so that the word of the Lord shall not go unheeded and that we shall understand for blessing, for purpose and for peace. Amen

Hebrew Tabernacle, Saturday morning, December 1, 1956.

Haft. Ezek 37:15-28

Vayigash-- "Family Relations".

Introduction
A Joseph and his brothers
  a-- jealousy for one another, coat of many colors, favorite of father, "behold, the dreamer cometh", Jos. something different because they wanted him to be unlike them so he would be easier to hate.
  b-- they committed the terrible crime of 1) wanting to kill him, but when cooler heads prevailed, they 2) conspired to sell him to caravan. One can imagine the sin or guilt feeling which must have been part of the brothers, to act in such a manner toward one of their own.
  c-- not only above crime, but also deceived their father by telling him of Joseph's death. One can imagine the sorrow of the father and the cruelty of the brothers to torture the father in such a manner.

Body
A Jealousy
  a-- this is something which is not only applicable to the times of Jos. but is to be found right here among us.
  b-- The coat of many colors finds its parallel in our lives, we just call it by different names:
    1- there is jealousy of prestige which others have attained,
    2- power which allows others to regulate while we have to sit back
    3--the influence which others are able to exert; some people even dislike others because they are able to do good, while we can not be of help.
    4- All sorts of motivations for jealousy!
  c-- the most terrible parallel with the coat of many colors and Joesph is that we, like the brothers, are not merely jealous but covet as well. we secretly want the things which belong to others and this feeling gnaws at us inside to make us spiritually and, often, physically ill.
  d-- In short, rarely are we satisfied with life.
B Guilt Feelings
  a-- these also not related to ancient times, very much part of psychology
  b-- over the years, in our relations with others we do things which are wrong and, somehow, we never get the chance to make amends.
  c-- there are deeds of wrongdoing; there are words we spoke to others in haste, words which hurt and which were ill-considered. These are words which we have spoken with malice aforethought, or have hurt others unknowingly.
  d-- the guilt feelings, where we know that we have hurt others by words or deeds, are never far from us because we feel that we could have bettered our relationships with our fellow men. The many opportunities which we have missed because of petty pride or lack of courage.
C The deception of elders
  a-- this age of "juvenile Delinquency" but this not sole age group for si
  b-- we also lose our respect for age and experience and feel that we are able to solve everthing by ourselves.
  c-- all too often we deceive our elders by denying them their rightful place of counsel in the family and we deny them freedom of expression
  d-- Older people are sent to "Homes" by their grown-up children because the words of the elders pinch the conscience-stricken young ones!
D Joseph
  a-- we cannot forget that Joseph had every opportunity to kill and take revenge on his brothers but he treated them with kindness and mercy.
  b-- he revealed himself to his brethren with joy and gladness, happy to be reunited with his long-lost family once again. How is my father?
  c-- he wants reunion and showers his evil brothers with riches of gold and silver, as well as with the present of an assured peace. He could take advantage of them because of his high position but he does not choose to sin against them and treats them with mercy and kindly.

Conclusion

A Ancient times not so far removed from us, after all. Given diff. names and places, the incidents could have taken place in our time.

a-- how many families do we know where the situations are like the ones pictured? This is by no means a theoretical discussion, it happens even in what is called the "best-families".

b-- is it not possible for us to turn aside from wrath and envy and eternal hatred which is found among families and friends where long-time associations are broken; parents and children turn upon each other

c-- like Joseph, let us reveal our good sides also, for there is good in every person. But, for others to know this, we must open our hearts to one another so that all of us must profit.

d-- again, like Joseph, let us shower our loved ones and friends with gifts; the fix gifts of love, understanding and peace.

B Last sentence

"This morning we read of the revelation of a man, something which took place thousands of years ago. There is enmity, jealousy, hatred and deception also in our world and our society. Let us reveal on the very best in us to one another so that the blessings of our decent personalities will be made evident to our friends, our loved ones and, in this manner, to all those with whom we come into contact. Amen."

Hebrew Tabernacle Congregation December 8, 1956 Saturday morning.

Haft: I Kings I:41 - II: 4 incl
also shows continuity from
David to Sol. with
Jacob to Jos. Judah

VAYECHI.---"SPEAK TO THE HEART."

Background

A Jacob
1 last ~~book~~ chapters of first book, Jacob dies after long & full life
2 has blessed his twelve sons, as well as two sons of Joseph
3 request is carried out that he be buried in land of Canaan, with wife

B Brothers
1 have been blessed due to their just desserts
2 while father was alive, lived well on Joseph's bounty
3 with death of father, are now afraid of reprisals, that their former enmity will be remembered by Joseph and they will suffer
4 send message to Jo. to plead for their continued good will.

C Joseph
1 is amazed at brother's message, weeps because of their fear of a brother, shows decency of Jo.
2 What they meant as evil, turned to good; this God's Will.
3 "Fear not, I will sustain you and your little ones"... וְעַתָּה אַל תִּירָאוּ
4 Interesting comment by Jo: "and he spoke to their hearts". This in setting of comfort and reassurance that their future will be good.

Body

A What does it mean, "speak to their hearts"
1 in ancient times many places were considered seats of emotion; here the heart.
2 he spoke to their inmost being, in words which they would understand and that fear would be banished

B Today: speak to heart for sake of comfort
1 wherever seat of emotion is, we should speak to it as well.
2 today people need words of comfort and consolation as in former days
3 times of distress in personal vein, which is most common affliction, (that is, the personal), be sympathetic and gentle in our dealings with our fellow men
4 perhaps, speaking to the "heart" implies an obligation on our part as well; namely, speak genuine words only! Words of assurance
5 so often, when people speak to us of their problems, we only counter with difficulties of our own: business reversals, ills, defeats, etc. in speaking to the heart, we should comfort and reassure.
6 Good point for us to remember: speak to the heart of one another.

C Today: speak to the heart for sake of encouragement
1 we should not only sympathize but encourage and stimulate as well, to offer well-meaning and constructive advice, be of help, provide the encouragement of words to stimulate actions on part of others.
2 we should lend moral encouragement to resolve doubts of others if we are called upon to judge and weigh issues which confront others, should not be defeatist in purpose but pillar of strength and power for the good of the other person
3 speaking to the heart of another implies an understanding of the heart of the fellow human being; be sympathetic, put yourself in his place, do not judge hastily or without thinking. Be sensitive and try to picture his predicament, only then, when knowing his heart of position, speak to him in words of encouragement and meaningful content.

D The seat of emotions
1 must believe in its existence, whether this be the heart or any other place, no matter what modern science or psychology calls it. The name here is unimportant, but the idea is of extreme value.
2 there is a place of good in each of us, and we must address ourselves to it.
3 the seat of emotion is approachable in every individual and a belief in this will provide us with a working basis for decent human exchange.
4 this belief must be so deeprooted that it becomes the very reason and substance of the word "humanity"; it is that element which makes us

different from all other creatures on earth. The seat of emotions is a spiritual quality.

5 it is there for you to seize, develop and tie yourselves to, for the benefit of the next person and for yourself.

Conclusion

A Joseph

1 he gave us a very positive philosophy to live by; once again we are seeing how the lesson of olden times is valid for us in the mid-twentieth century

2 to "speak to the hearts" of men is basic to human existence and to our welfare as human beings.

3 we believe in a seat of emotions, whether it be the heart or known by some other name;

4 we speak words of comfort to the heart, words of reassurance and consolation

5 we speak words of encouragement, hope, faith and belief so that the person will find or re-discover a reason for life and progress

B Concluding Sentence

"All too often, my friends, we relegate our ancestors to ancient times in which they lived but out of which they still speak to us. Many men attempt to find a way of life which will satisfy and through which they will gain respect and friendship. They search in books and in causes and in philosophies of all the nations and in the cultures of east and west. Yet, the solution is so near: speak to the heart of your fellow man and, surely, he will speak to yours. So shall you be comforted and encouraged and you shall approach life with a hopeful ~~mood~~, with gentleness of spirit and with peace in your hearts. Amen."

Haft: Isa 6 - More calls in T; Isa calls in Haft.

"The Names"---"Sh'mos".

Background
A Torah portion
1 certain time span has ended; Joseph & Jacob died. New Pharaoh
2 at start of new adventure the names of sons of Jacob are all listed, as well as their children and grandchildren. Entire House of Israel, in literal as well as figurative sense, is accounted for.
3 it is from this beginning, that Torah portion derives its name: אלה
B Use of names in Jewish history
1 in early days, people had no last names, such as is practice today
2 a man was always the "son of": בן; ~~daughter~~ girl the "Daughter of": בת
and by this means the people were recognized and their fame spread
3 also known by "so-and-so from...", that is, by community origin
4 identified, also, by trade. Thus, David ben Shmuel, the tailor, of Vilna. In early days of small communities, this possible.
5 Also, used nick-names or abbreviations: Rashi or Baal Shem Tov, etc.

Body
A Usage for today
1 many in our time still type a person by place of origin and family.
2 this set up, once upon a time, as a safe-guard against falseness and deceit & misrepresentation.
3 today must not be concerned with this phase of human relationships solely but also with more basic approach.
a-- what does our name mean to us
b-- to community in which we live and work
c-- what will our name mean, that is our person, to those of future
4 Always good idea, and never too late a practice, to take stock of the names we posses and the meaning it has for ourselves.
B Heritage of our Fathers
1 To many people the name means a great deal; it is courled with the life and work of a deceased person. Common practice to give first names of dead to new-born children, to perpetuate. But, does this perpetuate name only; what of ideals, homes, dreams and works?
2 Last names, also, have honor and prestige; sometimes, even power. Do we remember our fathers and mothers and their way of life?
3 Even if there is no meaning or significance to the name, per se, how do we treat the legacy which is a part of us and our loved ones. Was a name once honored, besmirched by the next generation; were the goal of the elder forgotten or ignored by the younger? Have the honesty and decency associated with one name been superceded by the ~~fame~~ deceit of ill-gotten wealth or power.
4 What does the name of our family mean to us in our time; is there still reason for the pride and respect which it once merited.
C Place of Name in Community
1 some names are locally, nationally and internationally famous: Baruch Morgan, Rockefeller, Schweitzer; Americans make great fetish out of famous people who were born here or there, places marked for history. Not all of us, if any, can attain such prominence but it is still possible to be known in the locality, however small or limited in scope, where we live.
2 What type of thoughts are brought to the fore at the mention of our names? Smiles, frowns, words of blessing or curses, kindness or bitterness, etc.
3 Each of us can very well judge what the reaction of others might be; we must decide what we can do to bring our name to such a high level of repute and regard that only the best will be associated with the name we bear and which marks us.
4 This is valid not only for community in which we spend our lives, but in the circle of friends, loved ones and, even, intimate family.
5 The mention of a name should be a source of blessing, joy and hope

D Names as a Heritage
1 When we think of our names, re: what it means to us and to community, must also think what it means to our chilren
2 Are they proud of their name now, and will they be in future?
3 Do they bear a name freighted with riches and honor, love and respect
4 Can they point with pride to father or mother
5 Aside from wordly possession, what else of value will you leave them
6 Aside from the name, have you imbued them with the ideals and deeds which have made yours a name to be reckoned with for honor and respect
7 This, and the other, points are questions which can only be answered by the individual. Would this Shabbos of "Sh'mos, Names" not be the proper time to evaluate once again as to "who" we are?

Conclusion
A Tradition
1 Name stood for many things, in Biblical as well as later times; so in our day and age where the intangible values are often ignored
2 Saying of the Fathers: There are three corwns: the crown of the kingdom, the crown of the Priesthood, and the crown of the Torah; but the crown of a good name excells them all.
3 it is remarkable how the lesson of ancient times has not lost its relevance and poignancy for each of us living in mid-twentieth century.
B Concluding Sentence
"My friends, each of us is called by a name; what we make of this name is up to us. May our good name excell even the priesthood, the torah and the kingdom so that, in truth, it will become a crown of glory and worth for us, our loved ones and for all those to whom we shall hand this sign of ~~distinction~~ identity in days to come. May we wear the crown of the good name with fitting distinction: with pride, with honor, with greatness. Amen".

Hebrew Tabernacle, Saturday morning, December 22, 1956.

"Voero"--"Working with God." Haft Ezek 28:25 to 29:2,8-16 V.S. EGYPT

Background
A History
1 God has revealed himself to Moses and has selected him and Aaron to lead people out of land of slavery
2 this a Ph. who did not know Joseph; that is, one who no longer treats the people beneficially.
3 great trials and tribulations, slavery, building of cities, etc. all under lash of taskmaster.
B Problem posed by God's actions
1 Our conception of God, He is all powerful, wise, knowing, etc. If He is so perfect why did He not simply release the people from the grasp of the Egyptians?
2 Why did He not work His beneficent Will at once; and save Himself from all the paraphanalia associated with the Ten Plagues?
a the implications for this question are three fold: that God is a benevolent dictator, but dictator nevertheless, who does things at His will and changes bad for good.
b If this is God 's function, where does "bad" or "evil" come from?
c Where does this system of accomplishment for good leave man?
3 If God does not work through Man and would solve every problem by His miraculous intervention, human history would come t an end and all of life's greatness and meaning would be destroyed.
4 Therefore, God does not work alone but allows Man to do his bit in establishing an order based on justice and decency and achievement.

Body
A Pharaoh
1 is reticent about allowing people of Is. to leave; changes his mind when the miracles of Moses & Aaron affect his people but then again "hardens his heart".
2 His stubborness and reversal is permissible here bec. God allows him to do things in his own way and manner.
~~God and People~~
3 Ph. is always given a last chance to change his mind; the thought is evident that he may see the point of view expressed by Moses & Aa. In this "Second Chance", he is given the freedom of will so vitally necessary to every man.
4 In the course of the narrative, although his heart hardens all the time there is a progression as the will of God and argumentation of Moses have their effect on him:
a-- allows men to go off a little way to worship
b-- allows them three days journey only
c-- allows only human beings but not livestock, etc.
5 Till, at last, will of God is dominant and all can leave to worship.
6 But, the opportunity for growth on the part of Ph. was given him; it was up to him to grasp this chance and grow and mature.
B People
1 people must also be given an opportunity to solve or deal with the matter themselves.
2 at the very beginning, just after the bush incident, Moses speaks to the people about an exodus but they refuse to listen to him. Only then does God work the miracles through Moses. This first part is often forgotten or overlooked.
3 People are never pictured as being ready to leave. All in the hands of Moses. One has the feeling that people are not ready to give up even the security of slavery for the uncertainties of the exodus.
4 This interval is a time for them also, for growth and maturation. They must understand, also, God's place in this setting and His work on their behalf.
5 In short, they must become active, willing participants in the events which are now affecting their lives for the future.

C God
1 God could have chosen other means of releasing His people but He did not choose to do so.
2 Instead, He gave them time to grow and adjust; to understand His purposes, to yearn for participation and help in creating a better future for themselves.
3 If He had simply solved their problems for them, what good would have been accomplished for them, except a freedom which they could never have appreciated.
4 God did not choose to work as even a benevolent dictator but gave them the time for self-appraisal and self respect.

Conclusion
A Application to modern life
1 Lesson is simple, as we draw it from the source of this Morning's Torah portion. God is wise and His purposes are just.
2 Man can not and should not throw his responsibilities on God's shoulders but must activate himself to help in the process of Creation.
3 He should realize that he must work himself, in his own circle, in his community for the good of himself and others. He is needed; and that includes every man.
4 He must realize that God could do many things but this would not allow him any freedom of thought, expression and action. He must live his own life, if this life is to have any meaning and significance.

B Last Sentence.
The lesson then, my friends, is obvious. We are all partners in the process of furthering the ideals of mankind. Man is the master of his fate, the captain of his soul and only in realizati n of this poet's remark will he live his days in the yearning for usefulness, for accomplishment and for service. He looks to God for guidance and incentive and the challenge but it is Man, himself, you and I, who create on earth, the Kingdom of the Almighty. Amen.

are privileged to

Hebrew Tabernacle Congergation, Saturday morning, December 29, 1956.

AR 25598 3/16 SERMONS JAN. 1957 - JUNE 1957 ARCHIVES

YISKOR--PASSOVER--April 23, 1957.

My friends, in a few moments we will turn to the Memorial Serive as we focus our attention primarily on those who have passed from this earthly realm and who now sleep the eternal and lasting sleep. And, immediately after the opening Psalm, we shall fead the following ~~sentiment~~ statement which is the key in terms of this solemn occasion. "Everlinging God, Thou alone abidest amidst the ceaseless tides of change which sweep away the generations of man." And, of course, this is no mere sentiment to be found in our prayer book but, in truth, is a reality to which we must cling if we are to maintain our sanity and sense of perspective at the moment when sorrow befalls us. Like the waters of the seas and oceans which ~~xxx~~ roll unto land and then reverse themselves at given times, so "the ceaseless tides of change" befall us mortal beings. Man is born and lives his days upon our earth; he suffers, he learns, he gains happiness and all on a continuous road which sees him change not only his appearance but, also, his attitudes, his beliefs, his sense of values. And, when he has attained the age for which he was destined, man is called back as surely and as irrevocably as the waters of the seas merge again with the waters from which they came. But surely this is not, and can not be, the entirety of a man's life for in the days and years allotted to him the opportunities present themselves for creation, for good, for happiness and for a sense of achievement. Man, we of Judaism firmly believe, is not trapped in an prison of fate. ~~for~~ If this were the case, and if we would belive this, there would be no reason ~~or sense~~ for hope, for yearning, for love, for faith as these emotions are to be found in the hearts and souls of all the children of God. He who has lived his days and has left a precious heritage, has lived purposefully; the good he has brought about shall live on after him as steadily and as concretely as anything ever created by men.

But when the loss is recent and sudden, we must think back to the sentiment expressed for our comfort in the prayer book. For although there are "ceaseless times of change", God alone does not change; He is eternal

and it is to Him we cling in our moments of despair, heartache and sense of doom. It is this great and rewarding belief which is central to our faith; it is of this~~e~~ thought that the Kaddish prayer speaks when it asks us to adore the Living God, and not ~~the~~ a Deity who reigns over the deceased. Here in our House of Worship we lift our voices to Him who has given us all the breath of life and who, in His wisdom, also calls us back into His presence to render an account of the days which we have lived usefully, honestly and for blessing.

Though all things change, ~~God~~ He changes not; and, neither does the House of ~~Worship~~ Study, Gathering dedicated to the Worship of ~~Him~~ God. For us of this community and neighborhood our congregation is the visible symbol of all that ~~which~~ is eternal, of all that ~~changes not~~ is permanent. For here the words of our mouths and the meditations of our hearts take on an added aura of ~~sanctification~~ holiness and holiness, ~~as~~ they issue from the depths of our beings and are sent upward in an unending and reverend manner. As long as this House of God stands to fulfill its dedicated purpose, Judaism shall survive and our loved ones will be remembered within this hallowed walls. Surely, then, no better way could be found in which to memorialize your loved ones, but by your help and support which will be channeled so that the strength of this congregation shall increase and, because of us, Judaism shall continue to flourish. The gift which you ~~present to~~ offer us will lend honor and glory to your departed loved one; in his memory shall the work conducted here be continued and shall have its effect on every aspect of our congregational life. Then, indeed, although the lives and days of men change as do the tides of the sea, the ~~structure of the~~ House of God, shall remain upright and it shall render service to Jews throughout this community. It is in this light, that we ask you to strengthen our hands as we engage in our mighty work and, through you, your loved ones and the generations of the past, we shall serve as an inspiration for the days and years to come. Because of our great goal and because of your willingness to help as you memorialize your departed loved ones, we now ask the ushers to please come forward...

INSTALLATION OF OFFICERS AND BOARD. 3/8/57 - HT (FRI EVE) 3-25

My friends, this Sabbath evening we are privileged to witness an important occasion in the life of our congregation. The officers and members of the Board of our Hebrew Tabernacle are gathered here to be installed as the leaders of the ~~congregation~~ membership. It is a significant fact that these ceremonies are to be conducted here, in the Sanctuary, rather than, for instance, in our Vestry or some other place of our choosing. An officer or a member of the board is fulfilling his duties only if he knows, realizes and understands the nature of the people whom he is to lead; in a negative sense, a doctor leading an army into battle or a street cleaner leading research in a cancer labaratory are inconceivable. Therefore, to state the matter in a positive vein, a ~~man~~ person who leads a congregation in any capacity mustbe aware of the basic feelings and attitudes of his people and must design his leadership in keeping with ~~his thought~~ their needs. It is, then, with gladness and joy in our hearts that we extend a most hearty welcome to all the men & women gathered here for the purpose of their installation for they have chosen the only setting which would lend meaning and significance to this stirring event. This is true, all the more so, because our congregation here is known far and wide as a "worshipping congregation"; this is not to imply that in other Temples the spirit of worship does not hold sway; rather, that here at our Hebrew Tabernacle, worship, devotion and warmth of fellowship have raised us from the standards of the average to the very pinnacle of religiosity We who gather here week after week, and throughout the long days which stretch ~~from the days~~ into months and into years, know all too well that the unity which is evident among our people is a rare phenomenon; ~~and~~ one which, with the help of Almighty God, shall never lose its hold on us and those to follow. We gather, then, in the presence of the Almighty and declare these individuals to be, officially, the guiding hands of our membership, for good, for progress and for continuity. It is a great congregation, not only in terms of size but also in terms of feeling and attitude, and our leadership, as well, is made of the fiber and bone which speaks well for our beloved Temple.

What is it that makes the leader of a congregation? First and foremost, as we have already seen in reference to our place of installation, it is a keen awareness of the principles of his faith. The basic motivation of a religious institution is one which brings the people closer to God, which allows them the space and beauty to speak freely from within in the manner to which they are accustomed. Because of this, a like attitude must be evinced by the leadership. As I scan the men + women seated before me I recognize those faces which are an integral part of our weekly worship service, ~~those men~~ who never fail to occupy the place of honor on this pulpit and without whose presence in the pew the religious service would lose of its greatness and meaning. President, Vice Presidents and members of the Board come here on the Sabbath and holidays not to check on the material and physical aspects of our fruitful existence but to bow their heads in prayer. ~~for those friends who are~~ truly dedicated to the faith of Judaism, with all their heart, with all their mind and with all their soul. It is in these ~~men~~ leaders that one can readily apprehend the fact that there is more to religion and Judaism at the Hebrew Tabernacle than ~~their~~ a mere physical presence. Their voices ~~is~~ are lifted in prayer and song with a devotion which can not be seen in many another House of Worship and which could only be brought to full flower by ~~those men~~ who speak the words of prayer with sincerity and honesty. It has been my privilege to say this at our congregational meeting and in private conversations and I take pride in voicing this sentiment in public once again: I have seen good and bad presidents of congregations but none to match the devotion and faithfulness of our President, Mr. Morris Engle. And, it is from people such as these that we derive strength and purpose; we boast here of a Judaism which is wholehearted and which, surely, will be perpetuated in the years to come by the leaders and by us, the members of the congregation. These men + women can take pride in the fact that we as a unified congregation can say to them for their efforts in the past: it was work well done.

But, of course, the leadership of a congregation demands more than

an appreciation of Judaism's philosophy of life, designed for the living. One other aspect of their collective task may be summed up in the word: vision. This refers to the vision of things to come, for no organization can ever be satisfied with what it has accomplished in the past. The very walls of the structure in which we worship speak of imminence and absolute faith in our future but the human element within is not that static or permanent or Absolute. Indeed, it would be a sorry state of affairs if this were the case. Rather, let us never forget that the human being is always seeking, always yearning for ends not fulfilled, always striving for goals which may or may not be beyond his reach. It is in this sense that we look ahead to the future for there is a future for us as members of the Reform Movement and for us as interested Jews. We the members demand that we never stand still, that our eyes be constantly turned toward the horizon, and that the problems of every day living and future plans be met soundly and wisely. We mention, here, the word "problems" for every age, with its share of trials and difficulties and these must all be resolved by the officers and boards, which we have elected. We have chosen them because we believe in their vision, in their ability to look ahead, and in their willingness to guide the people of time and place unflinchingly. The person who, in addition of leadership can not close his eyes to discouragements and challenges of today, but must look to the future, is the person who is truly worthy of leadership in our organization which retains its contact with the people of the world, for the united action to the smallest political club of our land. The man who cannot today recognize the stirring of the African Asian peoples will not be remembered a decade hence. But, he who aligns himself with the new and ideas springing up out of the dawn of a ultimate world full-realm, will be rewarded with rewarding gratitude by the next generation generations. It is the one with Judaism and with a belief of a compassion; if he lives solely in the past, he shall soon be

forgotten for time does march on, ~~so~~ however, the man of vision will never forget or neglect this cardinal principle of our rapidly changing society. It is for this reason that our leaders here, the officers and members of the Board must keep their ears and eyes and minds open for development in every area of congregational life for we need their guidance, their wisdom, their insight to meet the demands of a new and more glorious future.

And, again, it is not sufficient if a leader is blessed with the ideal-ism of our faith and with vision; there is a third category of leadership which is as important as all the others. That last aspect of his being must be one of courage. This is of extreme importance because, more often than not, courage is the least appreciated virtue by those who do not share ones point of view. And, yet, how can one lead without the courage of one's convictions? How frequently can one compromise and still maintain ones integrity, how subservient shall a man become so that, he is in position of leadership, his only intent is to follow, rather than point the way. Is not this of primary importance: by definition, the leader leads, he provides the incentive for others, he inspires, he is dedicated, he is willing to commit himself so that others may take the path which he has charted after due consideration. The hesitant is lost, the timid will be left behind, the cowardly is of no use either to himself or to others. It is for these reasons that our leaders must not only be aware of their faith and have vision, but they must have the courage to seize the opportunities which may come their way. Our men & women must have such fearlessness that, they if need be, stand alone and they must have the courage to risk unpopularity if it will serve the end which they feel is vital to the welfare of their people. A man who chooses the difficult and trying path through life is more apt to attain the status of leadership, than he who chooses the easy way out. A man who has the courage of his conviction may serve a greater purpose than he who simply sits and nods in agreement. It is for this reason that the officers and Board of a congregation are so terribly important to the wel-

fare ~~for~~ our destiny for the future ~~are~~ placed solely into their hands, and the responsibility for what lies ahead is settled heavily on their shoulders. Their task is not an easy one, diverse points of view are always present, they give of themselves in terms of time, energy, material sacrifice and purely in terms of the state of their nerves but they must never forget that it is they who lead and the decision ultimately rests with them. For this one needs faith, vision and courage, plus a point of view which is so grand that it encompasses all and yet is never so all-orbfacing that it neglects the smallest and newest member of the ~~congregation~~ Temple family.

There, three, to me are the ingredients of fruitful and dynamic leadership. And, we may well ask ourselves, is it too great a task which we have set for you? Can the ideal which we have placed before you become a reality Is it possible for the human being to attain perfection and lead in a way ever righteous and just? The answer here is, and can be, only a modified "yes". The congregation does not expect the impossible but it does expect the effort on the part of every man chosen to lead. We are all human beings and none of us are perfect; but this does not mean that we cease in our desire to be better and more wholesome. It is as if we were climbing a mountain. We may never reach the top for our equipment is not sufficiently expert; on the other hand, in the course of our climb we can chart the ~~earth~~ path, we can note the hidden dangers and crevasses, we can plot the grade of steepness and we can return to the base with notes intact and with a vision of the apex before our eyes, the climb to be resumed by those to follow. Likewise in our instance. With faith and vision and courage we may not attain the degree of perfection which we would like to ~~attain~~ boast but, at the least, we shall always make more progress, we shall never lose sight of our goal and we shall plot a course which shall lead, us perhaps, but surely others and those to follow, to the pinnacle of success. This is the task of the leader, as literally speaking, ~~he~~ leads and guides and watches ~~his~~ people so that none shall suffer hurt and all shall enjoy the fruits of our work.

Indeed, my friends, this is the night of installation for you as officers and members of our governing Board. I have attempted to define your position and I have attempted to issue the challenge. I know many of you and I take pride in the fact that I shall be working with you, not for our own pride or vainglory but for the growth and progress of our beloved Hebrew Tabernacle. It is an exciting occasion and we face the days to come with the assurance that our destinies are placed into those hands which shall hold our lives and futures with kindness, with consideration and with an appreciation of ~~the stupendeous task placed before you~~ our needs, dreams upon. Have faith and never lose the idealisms of your Jewish way of life; have vision and firmly look ahead; have courage and never fear to speak up in the councils of our Temple. We place our trust in you, we count on you and we ask that God's blessing rest upon you, your work, now and in years to come...

Hebrew Tabernacle, March 8, 1957, Friday evening.

WHAT NEXT FOR MAN? 1/11/57 -HT (FRID EVE) 3-17

My friends, not too long after my recent coming to New York I became involved in a discussion with a young scientist. This person was one of our famed, modern intellectuals who saw himself, and the people of his profession, as the saviors of mankind. In the course of our talking he informed me, with the utmost seriousness, that we, that is the rabbis, of the social sciences had fallen far behind in guiding the destinies of man. However, his faction of the physical sciences was forging ahead on every conceivable frontier with giant strides. He was ready to defend the proposition that science rules the world today and that we, of the spirit, had relinquished the initiative in solving the problems of Everyman. I cannot help but say that my first reaction to this young "savior" was to laugh at him outright but when I realized the intensity of his feeling, and the fact that his opinions represented the views of a vast majority of contemporary citizens, I felt that the answer was not to be found in laughter. One could not help but agree with him that Science was making great strides forward but it occured to me to delve into the question of what the scientists were teaching us in relation to how we could cope with their discoveries. In other words, science is building bigger and better space satellites, they are beginning to harness the energy of the sun, they are manufacturing electronic brains and are even toying with the possibility of creating life out of nothingness. I dare say that in the next century and thereafter, a world will be created which is unlike anything we can imagine in our time and, perhaps, this is for the best. One can never stop still, a person must always strive ahead, a man must continually knock on those doors which will open to him new and greater vistas of accomplishment. To take anything but this attitude is literally to invite a state of living death where we are bound by the conventions of present day society with little ability or desire to reach into the unknown. Up to this point I agreed with my discurrent but I told him a story to illustrate my point of difference. And this is the story: A man was walking along the street and saw three men

working on a pile of rocks. He asked the first: what are you doing? And the man answered, I am earning ten dollars a day. In answer to the same question, the second man answered: I am breaking up large rocks into smaller sizes. But the third man answered: Don't interfere, don't bother me; can't you see, I am building a cathedral! This last man was also earning ten dollars a day, was also breaking up rocks but he was also building a cathedral!

It is at this point that I asked my young friend the question uppermost in my mind: What is the purpose for which you are creating? Indeed, it is well to investigate through science and to adventure into the regions of the unknown but, most important of all, what is your goal, your purpose, your intention, or what benefit will your discovery bring to humanity? In short, what next for Man? It is in this area where the social sciences, or the ordinary human being who is concerned with his daily health and welfare, is being overlooked and forgotten or neglected. It seems to me, who am not a scientist, that we seem to be engaged in a vicious cycle: the more we discover the more problems we solve but, at the same time, the more complex questions which appear before our brilliant young investigators in the school rooms and the laboratories. Simply to discover and delve into the unknown does not bring with it that most precious of all qualities: wisdom for Man. I am concerned not so much with the space ships which may some day be coursing through the regions of the upper spheres but I am concerned with the society in which I live, for the problems here now are almost overpowering. I want to know whether I shall live or die by the creations of the scientist I want to know whether I shall hunger or be satiated, I want to know whether the new discoveries will insure a happy and secure future for my children and their families, I want to know whether I shall be plunged into war for survival or whether I may be allowed to live my days in peace and plenty, fearing God and nothing else. How is science teaching me to live with the products of its creation. We have progressed from A to H to Cobalt Bomb

but I have yet to hear a proposal as to how all men, the world over, can benefit from these ~~terrifying~~ awe-inspiring discoveries. Furthermore, while mechanical machines and "brains" are the sensations of the modern era I have yet to hear how much energy the scientists are expending on developing the ethical concepts so vital to our continued existence. Indeed, what next for Man; shall we, truly, live to see the dawn of a better day?

We are concerned, then, with progress and purpose. These two must, necessarily, be related and intertwined for our future to have a meaning. Whereas it may be true that science can establish for us an easier world, it is always, and only, Man who can create a better one. Consequently, man must have supreme confidence in his own limitless possibilities for self-development. Would that some thought and money were given to explore the moral frontiers of human society. Have we gone as far as we can in this area of human relationships? It is not as my young scientist friend has maintained that we have fallen behind, it is only that the entire emphasis of mankind has shifted to an exploration of the physical and material. And while this may certainly serve a useful purpose, as has been acknowledged ~~before~~, what does this mean in terms of an ethical advance on our part?

Science is beginning to end ceaseless toil, poverty and famine ~~for Man~~, we have been promised a magnificent future of liberation from drudgery and care, and leisure hours are promised to us ~~even in our time~~ in greater measure. However, it appears to me that this leisure and freedom can do become a curse ~~as well~~ and here we make contact with the problems of ethics and morality. As a famous preacher once phrased it: Shall we have more free time so that we may have more time to kill? What shall we do with our leisure hours, with the freedom we find so precious, with the nothingness of time which shall lie heavily on the shoulders of each of us, not as a blessing we sought but as a burden? For instance, has man learned to think any clearer and constructively with all the advances of the modern age? Has man, in another sense, made any progress for the spiritual welfare of his contemporaries? Has he spoken

words of meaning and dignity, has he tought his children the value of life and its significance. In essence, then, to what purpose shall be our freedom and leisure? Is it not ~~time~~ right that we dedicate ourselves to a renewal of interest in things of the spirit for ~~in our time, where~~ at the time when technological advance ~~far surpasses our understanding~~ are reshaping our society, the mental patients in the hospitals of our country alone occupy more beds than all the physically ill combined. ~~Here~~ This is a telling commentary on the life we live in the mid-twentieth century. This is the meaning of the question: What next for Man, what is his purpose to be and where shall all the inventions and discoveries of Science lead us?

But the field of Ethics is not the only area where revaluations must be made. It is not enough to make the mind of man active in the sense of broad generalities and fluid principles. If the scientist maintains that we of Religion have fallen behind in teaching the eternal concepts of Truth to the peoples of the world, ~~they must also take part of~~ he also must share the blame. ~~for this condition as it exists in the world today~~. Think of the image which Science has conjured up for the public in terms of Religion and religious philosophy. If one reads certain text books and non-fiction volumes one ~~gets~~ obtains the idea that Religion is some mystical cult which has been devised in dark secret for the enhancement of a few privileged individuals. You would be surprised to know the tremendeous number of persons who issue pronouncements in our supposedly enlightened era as to the magical rites performed in the Synagogues and Churches of the land, each and every week. And here I am not referring to the mentally unbalanced, (whose words are to be refuted at the very outset.) No, I am thinking of millions of well intentioned men and women, pillars of the society in which they reside, who would not sooner enter a House of God than take their own life. Once they read in a book, which was published ~~anywhere~~ between fifty and seventy-five years ago, that Religion is evil, ~~and~~ casts a spell over its adherants, ~~and~~ that the priesthood or the ministry is more concerned with the financial end of the congregation than in serving the needs of the membership. The people read ~~this~~ and believed the printed word; without ever taking the trouble to investiga-

They look upon Isaiah and Jeremiah as literature rather than as words of the living God; they consider the Psalmist's message to be a mere echo of poetic utterances already spoken ages before his time. And, it is to a large extent that Science has played the evil hand in furthering this situation. When Science ~~writes~~ wrote of Religion in these terms she was speaking of cults and rites conducted at the very dawn of human history before man had progressed and evolved a system of thought which would be of benefit to all mankind. Popular Science has never corrected this erroneous impression which was solidified by the dictum of Karl Marx, that "Religi n is the opiate of the people". Surely, we have progressed ~~in our own estimated potential of Religion~~ since those days of antiquity. But Where is the great contribution of Science for the wholesome development of Religion in our time; a way of life which grants unto mankind a sense of belonging, a goal, a purpose, a reason for existence? In short, what fills the gap created by the accusers?

Perhaps in our attempt to answer the accusation of my friend we can best deal with his challenge if we simply look within our hearts and, in this manner, contemplate the saying of the poet in olden times: "The heavens are the heavens of the Lord; but the earth He hath given to the children of Men." Here in our time of discordance and anxiety we are striving to uncover the secrets and the uses of the heavens, which are the Lord's. Certainly, one must advance and strain for betterment and progress but it is the purpose of which we are doubtful and, at times, even fearful. This great emphasis on experimentation and analysis is not always intended for the good of man but for superiority in combat. When will the moral strength of ~~the~~ nations ~~of the world~~ and men be felt, so that we can come together peaceably ~~and~~ to settle or discuss our differences, with malice toward none and charity toward all. Let us leave the heavens to the Lord, for they are His; rather, let us use our energies, wisdom, skill, and vision to uncover the secrets of the earth and all ~~its~~ her inhabitants. The earth has been ~~to~~ given to the children of men, what are we to do with our possession? Shall we pour out upon the soil...

Ps 115:16

of the earth all the passion and hatred of which we are capable, ~~so~~ thus be to engulfed ~~us all~~ in a sheet of vivid and brutal flame? Or, how much more satisfying, shall we build upon the earth ~~which has been given us~~ a lasting peace brought to realization by the efforts of men all over the world. This we cannot accomplish by ourselves; indeed, for this great goal we need the help and advice of all the ~~critiques of~~ humanities & sciences. But let us never forget ~~our~~ the purpose in our progress: to enlighten the mind of man, to ease the load he carries, to insure for ~~him~~ man and his ~~loved ones~~ family a world dedicated to love, justice and truth.

Indeed, the century to come shall find us living in a much different world ~~and we need not be afraid. On the contrary, we are able to face the future with confidence for we see our lives in perspective and we recognize our duty.~~ Yes, Science can make for us an easier ~~world~~ life, but only man can make a better one. We are concerned, ~~first and foremost~~ then, with this better world for we want to survive in the land of the living. "The heavens are the heavens of the Lord; but the earth He has given to the children of men." And, we might add, to make of this world given unto us something which shall withstand the onslought of Time for only as we progress with meaning shall this generation of humanity have attained a lasting remembrance. "The dead ~~praise~~ shall not praise the Lord; but we the living will bless Him from this time forth and forever."

Ps. 115: 17.

Amen.

Hebrew Tabernacle Congregation January 11, 1957 Friday evening.

THE PROFESSOR AND THE FOSSIL. 1/18/57-HT (FRI EVE) 3-18

My friends, how well do you remember the story of David and Goliath? You may recall that Goliath was the giant of the Philistines; his name caused fear and dread in the hearts of his enemies; he was taller, bigger, stronger than any other man and his armor defied arrows and spears. This was the giant who was selected to do battle with David, the outcore of which would detirmine the winner between the warring nati ns: Israel or the Philistines. And, who was David? A frail youth who had scarce experience in warfare, whose frame was so slight that he could not wear an adult warrior's battle dress and who faced the giant with no more than a sling-shot and a few smooth nebbles. Of course, we know who won the day: David, with his poor equipment smote the Philistine and brought victory to the forces of ~~a mighty~~ God-inspired people.

This evening, my friends, I would like to tell you the story of another David and Goliath but while the names are different in the mid-twentieth century, the lesson and outcome are the same. The Goliath in our story is called Arnold J. Toynbee. This man was born and educated in England and took his degree from Oxford. He is, almost without doubt, the leading and most renowned historian in the present generation and no library ~~in~~ any ~~consequence in University of~~ our land fails to carry his works. Not too long ago, Professor Toynbee completed a monumental ~~work~~ on the philosophy of History, a ten-volume project entitled "A STudy of History". But more than that, this man wields such a powerful influence that his opinions are sought by the greatest scholars, and men of importance, the world over; he writes his views in the ~~highest~~ most exclusive intellectual journals and, in a more popular style, in the Sunday Times Magazine Section, with its huge circulation which reaches into the farthest corners of the world. But this man is a great scholar for another reason; namely, that he is one of the few individuals of our generation who may truly be said to have an encyclopedic mind. Toynbee is as much at home in citing names, dates, kings and places of cultures which reigned several thousand years ago, as he is capable of revealing in-

formation on situations and people who are alive and active in our own time.

This mighty giant of the intellect was defeated and brought low by a David whose ~~real~~ current name is Maurice Samuel. This man was ~~xxxx~~ born in ~~England~~ Roumania but educated in England with hardly an academic degree to his name. He has neither the fame nor the fund of knowledge as his giant antagonist. He is ~~entirely~~ mostly self educated through wide and industrious reading; his sling-shot is an agile and alert mind, his smooth pebbles are a love of truth, a desire for justice and a passion for the Jewish people. These two warriors met on the battle field of literature ~~=~~ and history and David, as in ancient times, again defeated the callous Goliath. This defeat is contained in the book which I would like to discuss with you, "The Professor and the Fossil". It is not an easy book to read and I would not recommend it for "light" reading; and the volumes by Toynbee, or the one volume condensation, are also guaranteed to put the casual reader to sleep in a matter of a few minutes.

We must discuss this book, no matter how difficult the concepts, because the theme of this renowned Professor is one which spells danger, prejudice and contempt for us as Jews. Dr. Toynbee is not the type of anti-semite who would stoop to throwing rocks at our people, casting insults and boycotting our enterprises; indeed, his form of prejudice is much more dangerous. He is an intellectual and, therefore, he reaches the levels of upper scholastic society with his false, prejudiced views, ~~and~~ on those levels are the opinion-makers who ~~will~~ may influence the course of our history in days to come. Maurice Samuel first read Toynbee many years ago and then was struck by the many false impressions of Judaism furthered by the Professor, and he was astounded by the many ~~false~~ enormous facts, beliefs and, even, hatred brought into print with no apparent regard for reality. Dr. Toynbee is, of course, a Christian and sees the salvation of the world in these religious terms; he maintains that first, there has been only one episode of value in Jewish history which was the prophetic; second, that the spiritually fatal mistake of the Jews was their rejection of Christianity; and, third, that it was by

this rejection that they condemned themselves to everlasting sterility. These, my friends, are the considered opinions of one of the most widely read and respected historians in the world today; it is he who has called us, because of our rejection of Christianity, a "fossil" relic of an ancient society. Incidentally, what is a fossil? It is: An outdated or old-fashioned thing; something belonging to a past or discarded era or system; something which is, in other words, obsolete or antiquated. In short, with this word, he is describing you and me and the Jewish people all over the ~~face of the earth~~ world. Professor Toynbee asks ~~you and me~~ us to believe that we should really no longer be alive, that we have outlived our usefulness, that we never did, and never shall, contribute anything worthwhile to the family of nations on our globe. This, of course, is a most interesting ~~sentiment~~ judgement as I am certain you will agree; the only difficulty is that I do not feel myself to be dead, or a fossil, or antiquated or useless. In fact, Maurice Samuel challenges the Professor to come and see for himself the vitality inherent among those of our faith, and the constant presence of that feeling of dedication ~~among our people~~ which is expressed in the eternal desire to be of use to ourselves and to render service to all humanity.

But ~~this~~ it is only the beginning. This scholar informs his many readers that, in reality, there was never such a thing as Judaism as a culture or society; it is maintained with utmost seriousness, that we are all part of a Syriac culture which reigned many thousands of years ago and that, as Jews, we have made no individual contributions to the culture of the world at all. This theory translated into more understandable modern terminology says, in effect, that there is no such thing as an English, French, German or Dutch culture, only a European productivity. If that is the case, do you think that the English will relinquish their claim on Shakespeare, the Dutch on Rembrandt, the Germans on Goethe? I dare say, these nations would rise in rebellion if this thesis were placed before them; but, of course, the Professor maintains his point of view only in regard to the Jews and their culture. In short, we would be

forced to eliminate most of the Bible with the exception of the prophets, the figures of Moses, Solomon, David, the Psalmist and many others. And, since we are a "fossil" people due to our rejection of the New Testament philosophy and its religion, we have never produced ~~the~~ a Talmud, ~~the~~ a Midrash ~~the~~ a Shulchon Aruch and have not given to the world the philosophers Spinoza, Maimonides, nor the poets Judah Ha-Levi or ibn Gabirol. These examples, of course, could be multiplied many times but it is only to give you the idea of what it would be like to write the history of western thought without a single mention of Kant, Napoleon, Thomas Jefferson or any of the kings of England and France. In all of the ten volumes written with such scholarship by Professor Toynbee who knows everything about the most remote societies & cultures, there is not a single mention of the Talmud, not a single reference to the Yiddish language, nor a single reference to all the history and tradition which is a part of our past. All this, of course, with the justification that as a people and religion, we ~~have~~ died ~~out~~ two thousand years ago.

There are many more instances of false presentation in the work by this leading writer and all on the same ~~plane~~ level. To obtain an idea of their full implication, one must read the condensed volume by Toynbee or the refutation of our David, Maurice Samuel. However, permit me to mention but one more instance of anti-semitism, the more terrible because of the hurt it brings to the soul and conscience of mankind. The Professor is violently anti-Zionist and has the audacity to couple the activities of the movement, and the wars fought by the Israelis for their self-preservation, with the crimes committed by the Nazis against the Jews from 1933 to 1945. This respected man maintains that the Jews who had been persecuted as had no other nation or people or religion, at the first opportunity, turned all their hatred, ~~and~~ bitterness and frustration on the first available enemy who was weaker and less protected than they. This "enemy" was the Arab whom the Jews of Israel had to fight time and again for the very preservation of life itself; but this combat is equated in intensity and bitterness with

the Nazi attack upon the Jews. In other words, to be more blunt about this accusation, the Jews are as evil (if not more so) than the storm troopers of Hitler's Germany. You will agree with me, I am certain, that this is a most interesting and startling revelation; it had, previously, never occured to me to consider my brethren in Israel as Jewish Nazis! Toynbee speaks "of the territory in Palestine which the Zionist Jews had conquered by force of arms...(against a people) who had done the Jews no injury". Not a word, of course, as Maurice Samuel points out, "of the territory that the Jews had conquered by the sweat of their brow and by means of the contributions of world Jewry, of the territory that had been converted from swamp and forbidding desert into fertile orchards and grain-fields, and of the cities which had been built" and which had to be defended against constant interference and subversion by Arab nationalists. Of all these achievements, not a word; only, how we conquered the land by force of arms, killed men, women and children with an unparralded brutality, and forced thousands of Arabs to become the most miserable refugees in their own land and area. And, one might add, not a word of censure for all those people of the earth who actively and allowed six million of our brethren to find their death in the gas chambers and concentration camps of Europe. It is only the Jews who have transgressed and the salvation of the world is not to be found through them but, acc to the Prof.'s basic theme, in the religion of Jesus. I quote from Toynbee: "And now, as we stand and gaze with our tear dimmed eyes into the manger, a single figure rises from the cloud and fills the whole horizon. There is the Savior...for God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life". In this manner does Toynbee solve the problem of humanity in our time.

My friends, this is the philosophy expressed by one of the great figures of our time, in respect to our people. How does it feel to be characterized in every University and library in our land as a dead and "fossil"

people? How does it feel that you have no future and no hope because you have rejected Christianity two thousand years ago? How does it feel to be so insulted, not by the dirt of the street, but by a man of great authority and knowledge? I laugh at him because I know that despite all the books he will write and has written, the people of Israel shall live! I laugh at him because in this light, too, I am a David, as are all of you. We must show this Professor that we are far from fossils, that there is an energy within us which ~~shall~~ proves him wrong ~~in the course of time~~, that we shall move from strength to strength doing good, working wonders and adoring the God of mankind who will neither slumber nor sleep while His children are in danger of body or soul. The Goliaths of history have attempted to destroy us by word or action time and again; they have, and will always, fail as a David rises in every generation to speak words of truth and justice, as he seeks righteousness and vindication for the wrongs committed against our people. Indeed, if a Savior is to rise out of the swamp of humanity and fill the scene of the horizon, it will be the ordinary human being, or the average Jew, who is fired by an ideal, who is set in his purpose and who is convinced of the idea that truth is mightier than fiction, that peace and justice are more powerful than the lie, that justice shall triumph even if it takes a lifetime. We the dead and antiquated Jews of modern times shall rise in unison to proclaim in the face of Professor Toynbee's assertion that "we shall not die but live, and declare the works of the Lord."

Amen.

Hebrew Tabernacle, Friday evening, January 18, 1957

Tizaveh, Ex 27:20-30:10; pp:98-102
Haft. Isa 65:17 to end; pp. 558 vision
of new world in keeping wth B.Sc. ideal

T. port, gen speaks of bldg of Sanct., spec. of Et. Light. This most import phys property in Syn., no Syn can be without it. E.L. found in Sct too "Sct is Rev" thus wins E.L.(N.T.)awe

What is mean. of N.T. in Temple?
- a-that God is here always
- b-that which God means to us is alw present in our lives:honesty, tru goodness, kindness, mercy...
- c-as E.L. never goes out so will Ju live on always; not only in Syn b in hearts of Jew. people everwher

What does N.T. mean for J. Sctw (& Oth
- a-that Sct is Rev all the time
- b-that laws & ideals of Sct. apply to him not only on meeting nights but all the time & wherever he go
- c-Good point to remember: A Sct is not only known by the Uniform he wears but by the way he conducts himself.
- d-this means: fair play, sacredness of Sct oath, judging other:boys & people by what they do, not how they look or what they believe in make their Americanism valid.

Further obligations: since N.T. is ass with Syn. or the Congregation.

a-Sct: must study of his Rel. & background; he must "know"
b-Sct must bepart of Rel. School
c-then Yth Group program because as a leader he must lead
d-one can not lead without accept. responsib. and obligations.

Cong & Church also have respons.
a-must open their arms to Scoutng
b-must endose & further the progre
c-must never forget that in the good Sct, who is part of Rel Sch the Yth Grp & who lives by his Sct law, the future members & respons. leaders of the adult Jew. commun. is to be found.
d-Prophet said: Young men shall se visions; these v. speak of a goo future for the Cong & for Rel.

Therefore, this is a two-way street.
a-Sc. & Cong fulfill their obligat for themselves & each other.
b-then the N.T. or E.L. will burn ever brighter & the light of God will bring us happiness, progres and a sense of accomplishment.

Isa 65:23 (Haft.)"They shall not labor in vein/Nor bring forth terror/ for they are the seed blessed of the Lord/ and their offspring with them.":
Amen.

THE LIVING PRAYERBOOK--THE SHEMA. 2/1/57 +HT (FRI EVE)
3-19

Every Friday night we come together to raise our voices in prayer. This is a wonderful sharing on our part for it indicates that we realize that life is composed not only of the material but also of the spiritual. As we rush and run during the working week, we approach Erev Shabbos to seek a moment of release from our cares. We immerse ourselves in the beauty of the service and we pour out our longings before God. Think of the prayers in the Union Prayer Book and you will certainly agree with me that these are some of the most beautiful and meaningful phrases ever written by men for such a setting. They speak of lofty idealism, of man's place in the world, of his relationship to his fellow man and to God. It is a gratifying experience to read from this book but all too frequently we take our prayers too lightly-- a common curse when words and sentiments are repeated week after week and become, in effect, a formula spoken by memory without great thought, deep understanding or comprehension. I refer, particularly, to that prayer which is familiar to all of us from earliest childhood and simply for this reason all too many of our congregants merely glance at the words but skim over its meaning and significance. All know the prayer by heart and by long usage and repetition it has become more of a superficial declaration than a basic committment on our part. For this reason, for the sake of clarity and comprehension, I would like to speak to you tonight of the "Shema".

This prayer with which you have been on intimate terms for most of your lives is really divided into three seperate and distinct paragraphs; in our reform liturgy we use only the first of these three. The prayer is taken, in its entirety, from two books of the Bible and, as such, is deeply rooted in the history and tradition of our ancestry. The rabbis of olden days, conscious of the importance of this paragraph, dwelt on it at length. It was a prayer which they knew well as it had been recited, three times a day, already in the days of the Temple's existence in Jerusalem. One commented, for instance, that even if a King should greet you

while you were reciting the words of the Shema, it would not be permissible to acknowledge or answer this salutation. Their logic was simple and direct: one cannot stray from ones communion with the Heavenly King in order to satisfy a mere earthly ruler. Furthermore, some of the rabbis were concerned with the more mystical elements of this declaration of faith. Why is it, they asked themselves, that of the 5845 verses in the Pentateuch, this one section should have gained such great importance? Because, you will be interested in knowing, there are precisely 248 words in the Shema, this ~~number~~ figure corresponds to the ~~248~~ no. of parts which were believed to make up the structure of the human body. Conclusion: the whole of man, his entire being, is to acknowledge that God is One! And, to ~~narrow the sy~~highlight the import of the prayer ~~mbolism~~ even further, the six words of "Shema Yisroel" are considered in this light by a more contemporary scholar: "Throughout the entire realm of literature, secular and sacred, there is probably no utterance to be found that can be compared in its intellectual and spiritual force. In the influence they exerted upon the whole thinking and feeling of civilized mankind, these six words have become the battle-cry of the Jewish people for more than twenty-five centuries."

But from the earliest times, there was a point of conflict. These funny and peculiar people, calling themselves Jews, were worshipping an invisible Deity and, certainly, this was a subversive tendency in the eyes of the Romans. From the point of view of their religion, the Emperor was "god" and, thus, our people faced persecution. While outwardly having to make their peace with the pagan faith, the Jews strengthened their inner beliefs by adding one more line: Boruch Shem. This is the only verse in the entire Shema prayer which does not have its origin in the Bible. ~~but~~ It served the ~~needed~~ purpose of pledging added allegiance to a Heavenly Ruler and the primacy of His Kingdom, which would endure "forever and ever", while the worldly kingdoms were but a passing scene of the stage of ~~world history.~~ human development

In the reform prayer book we have, in every service, the first para-

graph of the Shema which begins with the word "V'ohavto". It is the section which every father must first teach to his child, it is the verse which the Jew recited on his death bed, it is the confession of faith to which we cling in our darkest moments, and it is the word "Shema" which rallied our people in one great fellowship of faith and courage as they prepared to go into battle, whether this was a national or individual struggle for survival. Furthermore, we say the Shema not only during the usual services but at other times as well; on special occasions for instance: when we take the Torah from the ark, at the Concluding (Neilah) service on the Day of Atonement, ~~before wending our way homeward,~~ and on special holidays we also find it in the Kedusha or Sanctification. In other words, this prayer is literally and figuratively central to our faith; it is to be found at the very center of our order of service, and it is basic to our religion. Tradition has it that when we say the Shema we are to ~~hold our hands in front of our eyes, to cover them~~ cover our eyes with our hands, so that while reciting these six words of the first line, we shut out the tumult and turmoil of worldly affairs. It is a line which is, in truth, the watchword of our faith for not only do we speak the words but we translate them into action. That has always been ~~to~~ me one of the mainstays and one of the most ~~beautiful~~ rewarding aspects of this prayer; that it is dynamic, lending itself to activity.

The very first word of the opening paragraph presents a new and startling deviation from previous conceptions of Religion. "Thou shalt <u>love</u> the Lord", which implies that one should serve Him out of love and devotion; that fear, suspense and terror of the unknown should not be the motivating factors as one approaches Deity. Yes, thou shalt love, but how? Not by mere material sacrifices, not by bargaining with God, not by pleading for His mercy in difficult times. We are to love Him "with all our heart, soul and might". "With all our heart", בכל לבבך, in good times as well as in bad; "with all our soul", בכל נפשך, even if we have to sacrifice our very lives for that which we believe; "With all our might", בכל מאדך, with every ability that is at our command, with clear and alert minds and with our God-given potentials,

fully developed by reason of our efforts. And then we come to one of the most interesting phrases: "And these words which I command you this day". On this very day, now while we are praying, when we utter the words tomorrow or the day after, these beliefs are to be as fresh in our minds as when they were first spoken to the congregation of Israel. In other words, ours is not a faith which dwells in the darkness of days gone by but is as vibrant and as dynamic, ~~and as alive as we are this day.~~ as we are this very hour. Religion, the essence of the Shema, can not be relegated to 8:15 every Friday night; indeed, it is ~~with as~~ constantly a continuous experience.

~~But~~, of course my friends, we are not the last generation of Jewry. I grant you that there are many individuals associated with our faith who would rather ~~assimid~~ assimilate themselves into the general, secular or Christian stream of culture but, thank God, they are in the minority. Indeed, the Shema tells us to look ahead and plan for the future, with pride and with confidence. "Thou shalt teach it unto thy children", this is a phrase of importance and, again, we are a people of action. We not only perpetuate ourselves but we take a part in the handing down of tradition to the coming generation. At home, in school, in the Synagogue wherever we may be and whatever we may be doing, the ethical principles of our faith are a part of our existence. We must talk of them and think of them every day, all day, so that the import of the ethical commandments become something alive and vital for those who will succeed us one day as leaders of the adult Jewish community.

"Thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up." It is interesting for us to note that the rabbis derived the times for prayer from this scriptural verse. When thou risest up and when thou liest down: in other words, in the morning and in the evening a person of the Jewish faith is bound to recite the words of the Shema. The literalists of our faith, personified by the school of Shammai, even suggested that one re-

cite the Shema at the very moment of rising and lying down. This view, however, was discarded as the school of Hillel gained its unchallenged leadership and now we interpret this verse ~~to mean that~~ more liberally; that is, during the evening and morning hours we recite these ~~few verses~~ paragraphs from the book of Deuteronomy. No.

And now we approach the end of our prayer. "Thou shalt bind them for a sign upon thy hands and upon thy gates", all of you know the significance of these words. "Thou shalt bind them upon thy hands" refers, of course, to the Tefillin which all orthodox Jews don to this very day placing the little square boxes upon the head and upon the left arm, close to the heart. Within these boxes is contained the prayer of which we speak at this moment: the Shema. And once again, the Shema is close to us every time we enter our homes for "thou shalt place them upon the doorposts of thy house" refers to the Mezuzah which is an integral part of every Jewish home. The Mezuzah is placed on the right doorpost as you enter ~~your home~~; the pious Jew kisses the Mezzuzah as he enters and leaves the premises. It is not only an act which is considered a Mitzvoh but a way of demonstrating ones affection for, and affiliation with, the Jewish way of life. From all that has gone before we now see that the Shema is a ~~xxxxxxx~~ prayer which comes from the Jewish heart.

We began the prayer with a proclamation of the Unity of God, characterizing our feeling for Him ~~as one~~ in terms of love, ~~and~~ as His Unity is acknowledged so is the basic Oneness of all humanity implied. Now, at the very last, we are specifically reminded that we must not only remember His commandments but, one important, do them. "That you may remember and do all my commandments, I am the Lord thy God," is a fitting climax. Thus, Judaism is placed in your hands to make of it what you will: a faith for convenient living or a realistic force for the enhancement of your spiritual welfare. Judaism concerns itself with the individual and with society, it has "hope" and "trust" as its guideposts along a thorny path but the ultimate achievement of a decent way of life on earth for all is surely its greatest

goal. Thou shalt teach this faith unto thy children, thou shalt think of it all day, this day, and thou shalt love the Lord thy God with all your heart. What a sacred code of life, what a challenging creed for man, what a declaration of strength and faith for every Jew!

One more thought. The word which links the paragraphs of the Shema with the rest of the daily service is a very significant one. We do not have it in the Hebrew in our prayer book but is is present in the responsive readings which always follow the Shema. That word is "Emes", "Truth". Perhaps you recall the sentence, "Eternal truth it is that Thou alone art God". Truth, that is the key to our entire philosophy. The rabbis, in the Midrash, explain it as the summation of religious faith. Emes, composed of the three letters which stand at the beginning, at the exact middle and at the very end of the Hebrew alphabet. The consonants with which the loftiest thoughts and ideals may be formulated in the Holy Tongue are bound and fortified by Emes, Truth. This is an ~~fitting~~ eloquent way to end such a meaningful and beautiful prayer. Eternal truth it is that He is One, that our faith is dynamic, that our religion is a powerful weapon for good in our hands. Eternal truth it is that we love the Lord our God with all our heart with all our soul and with all our might and~~xxx~~, surely, we shall speak of it (in our lying down and our rising up) to our children, so that they also might know the One, the Eternal God.

Amen.

Hebrew Tabernacle Congregation February 1, 1957 Friday eve.

THE WHOLE OF LIFE. 2/8/57-HT (FRIDEVE) MEMB DRIVE 3-20

My friends, if someone were to inquire of me as to the basis of my existence as a rabbi, no doubt he would expect me to answer him by citing the five years of graduate education which prepared me for my profession. This would be a logical guess on the layman's part but, personally, being immersed in the field, I would have to render a different decision. That which makes the rabbi in our modern day and age can be summarized in one word: books. Those who wish to be informed of everything that is happening in the world of culture and ideas must read continually and voraciously, both secular and literature and books dealing with the Jewish field. I say this for I wish to quote to you from the volume I am reading at the moment and from which I would like to take the theme for this evening, devoted to the membership drive now beginning. My book is "The letters of Thomas Wolfe", a collection of his correspondence from his earliest youth until the year of his untimely death. This young author-genius in 1921 found himself away from his home in the South for the first time, on what would prove to be a three year stay at Harvard where he studied drama and writing. This excerpt is from a letter which he wrote during August of that year, at a time when he had concluded summer school and was not able to afford a trip home to visit his family. He writes these lines to his father: "Do not think I feel no call from home, that I have no desire to go back to see my people and my home town. That call has been loud and long ever since Christmas, and this summer when my friends are gone and I am alone here in the big city--and, as you know, even the solitude of a desert is companionship when compared with the loneliness of a city--during this time in particular I have thought of you all and wanted to see you." It is this one sentence, in particular, which struck me upon my first reading it and the depth of its philosophy was enhanced later when the same echoes were heard time and again. I thought it especially moving that this twenty year old boy should have the feeling to so understand the problem of loneliness: that even the solitude of a desert is companion-

ship when compared to the loneliness of a big city.

And, of course, what Thomas Wolfe wrote many years ago, and what other great men have spoken on this matter, is quite true. There is nothing as depressing or as frightening or as frustrating as loneliness; that state of being which sets you off by yourself with no one to share your deepest emotions, feelings, plans, dreams and visions of the future. As far as I am concerned, ~~this~~ one word spells the difference between loneliness and companionship; and that one word is: sharing! It is for this reason, perhaps more than any other, that I rejoice in my being with you here at the Hebrew Tabernacle for this is truly a congregation where we share in all the many ~~phenomenon~~ experiences which come to one in the course of a lifetime. From childhood to this day I have always felt that the words to be found on the title page of our weekly Bulletin were not empty phrases but were alive with meaning and substance: At our Tabernacle you will find friendship, warmth and religious devotion. It is for this reason, that we ought to understand that we seek members for our Temple this year, and ~~other~~ every year, not only for the continued vitality and growth of our own group but, more than this, to bring ~~this~~ a feeling of fellowship and sharing to others so that they, too, might enjoy the privilege of belonging to ~~this our~~ a group, which will be as interested in them as we are in each other. We offer to old and new members alike a sense of belonging which will reach into every aspect of their existence for we, as religiously motivated individuals, are interested in the whole of life, in the entire being, in all ~~his~~ their comings and goings. ~~and~~ We gladly open our doors to all those interested, so that their solitude and loneliness might be alleviated by the joy of being a part and integral portion of the community which is known as the family of the Hebrew Tabernacle Congregation.

Thus, one of the first principles to remember in our coming campaign is that we want more members not only for ourselves but so that these others will find their lives enriched because of their union with us. This

is an attitude of approach which I call to your attention with all the concern I can muster for, although we have a membership committee, each one of you is to consider himself as ~~a~~ our personal emissary ~~of ours~~ in the task of spreading the news and value of our congregation to those as yet unaffiliated. Of course, not all those whom you approach may see the validity of your proposal at the very beginning. You might be confronted with the following response: I am a member of enough clubs and organizations now and do not care to join any others at the present time. To this you should answer with all the ~~conviction with which you are able to muster~~ strength of your convictions that while it is good to belong to ~~such organizations as the Masons, Pythians, Lodges and the like,~~ many diverse wholesome organizations this membership, certainly, can in no way be compared in depths and commitment to the affiliation with a religious ~~organization.~~ institution. It is not, and can never be, the same, for the Synagogue, unlike the civic, fraternal or social clubs, stands as a watch tower to the Jew, symbolic of the very principles which shape his life, his attitudes, his sense of ethics, his outlook on all that is a part of his long tradition as a Jew. Of course, they might counter, you can be a member of all these organizations, abstain from Temple membership, and still be a Jew. But, to join a Temple should impress on you, on your fellow Jews and on the outside world that yours is a visible endorsement of the spiritual and ethical concepts of your faith. Each one of us, by virtue of ~~his~~ his membership, adds one additional unit to the strength of numbers standing for the Jewish cause, and every single person is of the greatest importance. No man is too insignificant to be counted and as a great number of unified believers we must make our mark on the society of which we are a part. I dare say that the various clubs and societies with which our people are affiliated for a variety of purposes are all of recent origin when compared to the dynamic longevity of the Jewish community. Other groups come and go, as they have through the ages past. The congregation, however, has stood the test of the ~~ages~~ centuries and has become the democratic tie of the Jewish household up to the very present. The congregation of Israel, as a religious en-

tity shall live, as long as there are Jews interested in their faith. It is for this reason that more of our co-religionist should join the Hebrew Tabernacle, (and this is a sharp argument in our favor.)

Of course, there are always those who would even the most antiquated slogans in order to escape membership in a congregation. One of the most favored arguments proposed by the hesitant is that they do not believe in organized religion; an argument, incidentally, which has gone out of fashion over two decades ago. They maintain that they are religious in their everyday lives, that they follow the "golden rule" and do not need us or the likes of us to stimulate their sense of religious conviction. Of course, these are mostly empty words, "full of sound and fury, signifying nothing." we hold this critique to be valid because, in truth, everything to (ill-informed) people maintain has organized Religion at its very core. The high code of ethics which they profess, always granting the dubious fact that they live what they preach, is mainly to be found in the heritage of the Synagogue. We, who touch the whole of life with our religious fervor, teach the Golden Rule as no other force is able to do, and we who influence life and speak in gratitude for the many blessings we receive daily are surely worthy of the support of those who only accept our beliefs but hesitate in joining our moral forces. And furthermore, it is to no one's particular credit that he lives by the golden rule and observes a high moral code in his daily life; we ought to remind those good people that this is no less than their basic obligation as human beings living in society of human beings and to practice religion and charity on earth. On the other hand, organized religion is needed, and acts even their own act, for it is up to the rest to give to the world that sense of direction which will lend to a life lived in the proper spirit. We shall take it upon ourselves to remind one and all that the basic law of the Bible, the code of ethics which unites all human nations and times and races of society are but an outgrowth of occupying and living through participation in the Synagogue

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religious communities and schools. Therefore I say to you that if you do not meet any persons with this point of view explain to them that it is we who direct, enhance and purify this Golden Rule to which others loosely cling and far from disassociating themselves from organized religion, they should make it a point of honor, if they really believe in its teaching, to join the Temple-Tifereth Israel, at their earliest opportunity.

And, then, the unspoken "committee of one" might enter into the home of an unaffiliated and be met by this thoughtless question: What will Temple membership do for me? Aside from the fact, as we have already pointed out, that it is a privilege which we are extending to others by virtue of the type of organization we represent, you might advance these other reasons. 1) Temple membership will unite you with your people through that institution which maintains, gives vigor to and renews the religious life of the Jews. 2) Temple membership will permit you to participate actively in Temple life, the community's accepted center for religion and Jewish education, as well as the traditional center for Jewish gathering. 3) Temple membership will afford you the means of educating yourself in matters Jewish through classes, clubs, forums, lecture courses, discussion groups and will allow you to approach your God in the company of like-minded, devoted co-religionists. 4) Temple membership will make you a supporter of religious education for your children and conversely, your children may expect the Temple to lend support when they are sent to their religious training. 5) Temple membership will give you a feeling of self-respect in that you will help support that institution which serves you as it does all Jews--service of which you may or may not be conscious of receiving. These are the five basic, though general, answers of what Temple membership can do for you. And, in more specific terms, it will give you the opportunity of ~~joining with us here immediately in~~ heeding the vitality of Rel. School, Sisterhood, Brotherhood, Parents Organization, Youth Groups (four of them), and the Young Married Group which has recently been activated. All of these affiliates contribute immeasurably to the continued ~~vitality~~ success of our congregation; these are groups for all ages

categories and all members are most welcome to join. But more than these, we have the Temple itself. Simple in design, it is lofty in concept for, truly, this is the House of the Lord and we rejoice i it. This is the reason for our existence, it is the summation of all our beliefs. Can you think of a better reason why people should join our constantly growing family, not of members, but of devoted and loyal sons and daughters?

Allow me, my friends, to turn again to Thomas Wolfe. After his early loneliness of which we spoke at the very beginning, he found hope and life and courage in his later years. He wrote near the end of his days, "I have at last discovered my own America, I believe that I have found the language, I think I now know my own way." This sentiment can be repeated by the affiliate for by virtue of his membership in the family of our Hebrew Tabernacle, he will have found his faith, he will have discovered the language of living and he shall, unfailingly, know his way in the world. ~~We~~ We desire to gain new members in the drive now beginning for we wish to include others in that sense of sharing which belongs to us. We yearn to extend the hand of fellowship to one and all and, in so doing, greet the new affiliate with the words of the Psalmist: Blessed be he that cometh בָּרוּךְ הַבָּא בְּשֵׁם יְיָ in the name of the Lord."

Amen.

Hebrew Tabernacle, February 8, 1957, Friday evening (Membership Drive Sermon).

Karl A. Otto — Chairman
Abe Newman - Nathan Katz - Co-Chairmen
Send letter tomorrow

THE PROBLEMS OF MIDDLE AGE. 2/15/57-1FT (FRI EVE) 3-21

My friends, Have you ever made a last moment effort to catch that bus which is standing at the corner only to have it pull away from the curb as you run up to it completely out of breath? This is the sort of experience with which we all meet sooner or later, whether it be a bus or some other incident in the course of ones life. We are left, standing at the corner, frustrated, angry at ourselves and the driver, and more than disturbed at the tantalizing nearness which has now dissapeared up the street. It is the same feeling which I experienced recently when I had the opportunity to see a magnificent Broadway play, "The Middle of the Night". My emotions were completely touched, I was swept away by the beauty of the acting and the plot was certainly plausible and intelligent. In short, the play had done to me what was its intent: to completely chain me to the events which were occuring on the stage. And then, so to speak, the bus pulled away and left me standing on the corner. For, ~~on the stage~~, at the very end, the course of the play had taken such a turn that I was completely bewildered, frustrated and even aggry at the action which had taken place. As the audience was leaving and the house-lights were beginning to dim I was still sitting in my seat attempting to rid myself of the feeling that I had been cheated, that somewhere along the way I had missed a most important point in the development of the play. But as I sat there, and on my way homeward, I began to feel with ever greater intensity that it was not I who had made the mistake of "missing the bus" but that the author had deliberately deceived me. It is because of this feeling and sense of injustice that I speak to you this evening on a matter which ~~arose~~ during these three acts: the problem of Middle Age. Certainly, I have not attained that age ~~group~~, ~~and~~ it might be argued that, ~~therefore~~, I can hardly judge the problem under discussion but, on the other hand, I do think that I have an understanding of life and a feeling for the experiences which come to us in the course of ~~a lifetime~~.

The story of the play is very simple. As I have already noted, it is

~~a~~ very fine ~~play~~ theater and the acting, by Edward G. Robinson in particular, is outstanding. He plays the part of a middle-aged widower, 53 years old, who in his loneliness strikes up an acquaintance with a girl who is almost thirty years ~~y~~ unger than he. In terms of this man, Middle Age is not only a chronological fact but a state of mind with which he is afflicted, as many another person suffers from some deeply rooted ~~d~~disease. He ~~punctuates~~ introduces his ~~remarks~~ sentences in the early scenes by such revealing comments as "at my age" and "a man of my years" as if he were at the very door of death. There is a constant reference to the grey hairs now more numerous, the sudden and unexpected deaths of his former friends who are in the same age ~~category~~ grouping and, furthermore, a consistent referral to the fact that, being over fifty, he has lived most of his life and can not know how many years are still granted unto him for ~~life~~ joy, for happiness, for development. But more than this, ~~he is a~~ the man ~~who~~ is also desperately lonely ~~since~~ for he fails to make the necessary adjustment to the problems which his years bring with them. He searches after Youth, in whatever form it is available, so that, by association, he can become young again.

I say that he does not make the necessary adjustment to the problems of his age because, as the play correctly points out, younger people also experience their "middle age", in terms of a state of mind. A young wife, a secondary character, portrays this attitude when asked the question, "What's life?--You live!" and that, ~~just about sums it up for her generation~~ is the sum total of her married life." You take care of the kids, I get to Macy's once a week, ~~and~~ my husband goes bowling with the boys ~~one~~ on Thursd. nights, that's it." In other words, it is a very routine existence spelling boredom more than anything else. But, of course, the 53 year old Jerry does not realize this and finds a girl who is sympathetic to his wants. Jerry's ~~whose~~ middle of the night refers not only to the middle of life, but to the night of loneliness and despair in the midst of which he finds himself. Thus, he accepts this young lady as his own means to youthfulness and the girl, being beset by her own problems, readily finds solace in his friendship.

She is 24 years old, seperated from her husband, frustrated and unloved and sees in this ~~man~~ older man all the qualities not to be found ~~in~~ in her ~~husband~~ marriage. Jerry has wealth, position and station in life; he personifies security and responsibility. These two lonely, needy people decide to marry after a period of friendship and this decision elicits the violent disapproval of both families. There are valid reasons for this storm of antagonism: first, an old~~~~er man and a young girl do not make good companions because of their diversity of ages, experience in life and difference in physical stamina; secondly, if there should be children, it is more than possible that they become orphans in a few years' time because of Jerry's already advanced age; thirdly, there is a difference in their Religions; and, ~~fourthly~~ lastly, there is a great gulf which operates the two (lovers) in terms of education and background. All of these reasons, and they are good and valid ones, are highlighted in the course of the play and all point to a ~~breaking off of the relationship~~ logical operation of the mind which exists between these two. And here is the point of difference which upset me so greatly: after all is said and done, explained and examined, with the greatest ~~logic~~ sympathy and understanding of the problems involved the entire logical end theme of the play is reversed as the curtain falls. Jerry and the girl do decide on marriage ~~but~~ and for basically negative reasons: first, it is only their loneliness which holds them together; secondly, they marry for selfish reasons as Jerry says "at least I'll have a few more years of happiness" and with this point of view, the problem of children is, of course, ignored; and, the third negative ~~reason~~ aspect is to be found in the fact that Jerry, at no time whatsoever, comes face to face with the reality of his 59 years. ~~an an attempt to live in accordance with this fact.~~ He embraces a youthful dream world, a world of youthful companionships which can no longer exist for him.

These are the problems of middle-age which came to my mind after viewing " Middle of the Night". I feel so strongly about this subject for I could not understand the great enjoyment of the ~~people~~ audience; it ~~were~~ was, almost, as if they had only applauded the acting without proper regard for the message. It seems to me that the message of a play is as important, if not more so, than all the sets, costumes, directing, acting and the like. It is the Message

which teaches, and upon ~~which the~~ its honesty ~~of~~ the play depends. The problems, then, of Middle Age as characterized in the play are two-fold. ~~as I see them~~. In the first place, middle age is a com on age grouping where many people experience ~~the~~ doubts, disturbances, problems and harrassment (of the mid-fifties). But not every 53 year old man has the wealth, the position, the possibilities, yearning to allow himself the many liberties of a Jerry. And, furthermore, most middle-aged men must learn to live with their ~~problems~~ years for not all of them can find their youth through an association, and even marriage, with a girl thrity years their junior. And, secondly, most middle aged men whose hair is greying, whose blood preassure is rising, and who are afflicted with emotional and business depressions make a most wholesome adjustment to a new phase of life. ~~and because this group is~~ They are in the majority, it seems to me that their case is far more true to life and more honest than the life as it is lived by Jerry Kingsley, our protagonist in "Middle of the Night".

From the point of view of a rabbi and a human being, it seems to me that life, even at 53 is not the ~~drudge~~ it is pictured to be in the play; that it need not be the Middle of the Night in terms of darkness of age and despair. Is it not possible that life, on all age levels, is good and decent and wholesome, depending more than anything else on the state of mind of the individual? There seem to be many middle aged men who make the adjustment which their years require of them, who tend to their affairs with diligence, with a sense of satisfaction, who look back on their years of work and achievement with pride and interest, and who look forward to the years still granted unto them with a sense of purpose and excitement and eagerness. All these were missing in Jerry Kingsley. And, thus, I would say, that he needed to find Youth not so much because he was lonely as it is maintained in the play but because there was ~~really~~ not ~~lasting~~ depth to the man ~~to begin with~~. From the very beginning. He had ~~There was~~ little faith in himself, hardly a purpose to his life, scarce genuine concern for the love of his family and, a selfishness which went deeper than his personal desires in the play under discussion. Jerry was concerned first and foremost with himself; he could

Not

give of himself to others as so many men in his age catagory are doing. He had no interest, no zest for life, no real desire to render service to the people whom he loved or the society of which he was a part. In short, while at the moment of the play the character is a most sympathetic one, in retrospect, he is as superficial a person as has recently been presented to the public on the Broadway stage. Thus the problem is aggravated for when ~~peopl~~ men leave the theater they will say, "I wish I could find such a young girl for myself so that I might find Youth again", instead of saying, ~~as I do~~, "When I reach that state of life, I hope that there shall be more meaning to my existence than this sensual yearning after vicarious youthfulness."

Thus we can see, that the most basic difficulty is the problem of adjustment to the years which have come to this middle-aged man. He cannot look into a mirror for his mind wants to see a youthful and still dynamic image. Suffice it to say, the normal and well adjusted element in our society does not feel this way; I dare say that most people know and appreciate the fact that every age level brings with it certain changes in man and the sooner we face the added newness of our years the better it will be. We can understand it if an eight year old boy throws snow balls at a passing car for this is no more than we can expect of his age group; but, when a 25 year old does this, we know that he is mentally retarded not realizing the danger which is part of such a foolhardy action. Likewise, a man of 53 has attained a certain stature and dignity in life and has much to give at his age. But to go after youth, as did Jerry Kingsley, vainly trying to hold on to something which cannot be is not only foolish and childish but makes him an object of ridicule and laughter in the eyes of his more mature contemporaries. Therefore, the problem of the play in relation to middle-age, is not to be solved by marrying a 24 year old girl but, basically, by an acknowledgement of ones years, by ones acceptance of this fact, ~~and~~ by a pride in the accomplishments of the past, and a sturdy faith in the future. We are what we have made ourselves and we can never go back. Each span

of life has its advantages and drawbacks and the satisfactions which the years bring with them ~~is~~ are what we have accomplished in the past and have planned for the future.

It may well be, as some friends have suggested, that I will feel differently when I reach the age of which we speak but at the moment I can not sympathize with their point of view. I am happy with what I am although I shall never be satisfied. There are always greener pastures, always beckoning goals, constant challenges on the horizon. ~~These, however, lie not in the past but ahead of me and toward the future is where my eyes are turned.~~ Life must be worth living at every juncture of our stay on earth and for the serene person solitude can never become so great that it becomes a curse instead of a blessing. Happiness does not lie at the end of the rainbow but in each and every day given to us by Almighty God for life, and it is with this steadfast belief that we can face the future, yes, even the problems which will come our way, with hope, with trust, with faith. May we never despair, may we never place our faith in false and transient idols and then we shall be able to escape the middle of the night into the dawn. The light of ~~the sun~~ each new day brings with it warmth, good cheer and many blessings.

Amen.

Hebrew Tabernacle, Friday evening, February 15, 1957

AN ADDED COMMANDMENT. 2/25/57- HT (ERIEVE) 3-22

My friends, those of you who attend regular Sabbath morning services, or are familiar with the cycle of Torah readings, know that last week we read what I consider to be the climax of our ancient ~~history as Jews~~ heritage. The religion of Judaism came into being last Saturday as in the P'rasha, known as Yisro, we read the basic summary of all laws of human society: the Ten Commandments. From "I am the Lord thy God" to "Thou shalt not bear false witness against thy neighbor" we ran the gamut of ~~decency and~~ wholesome human relationships for without these basic laws western civilization would not have ~~the~~ its hope and confidence of establishing peace and harmony among men; ~~as it does possess~~. The Ten Commandments, or the Decalogue as they are more commonly known, are divided into two major catagories; the first ~~four~~ five deal with matters of religion and religious duties, while the last five concern themselves with the moral ~~duties~~ responsibilities incumbent upon man. And then, after we have spent but a few moments on this highest of all levels of duty and ~~responsibility~~ obligation, we are abruptly cast down into a long list of legislation which is far removed from the lofty and holy idealism of the Decalogue. This secondary section is the one we shall read tomorrow morning and its name, Mishpotim, characterizes the message. We shall be concerned with civil legislation as this applies to the every day life of the people. And yet, while this section is not at all as inspiring as the previous verses, we do find something of value, eventhough these laws no longer apply to our existence in the mid-twentieth century. ~~For~~ Now we learn all about the life of our ancestors; for instance, we find out, by careful study, ~~of this legislation~~, that the wealth of our people was to be found in their cattle and sheep but that horses or camels were either unknown or unimportant. ~~at the time this section was written and edited~~. Furthermore, we learn that money of both gold and silver was in circulation, that loans to people were permissible but that interest could not be charged. Also, we learn that there were free-men and slaves, that the occupations of the time comprised priests, judges, doctors, artisans, peasants and sheperds but, ~~of~~

~~extreme interest~~, shopkeepers and soldiers are not mentioned even once. So you see, these civil laws which are not at all on an idealistic or lofty plane still serve their purpose ~~in our day~~ instruction but somehow we can not quite accustom ourselves to this sudden letdown from such a lofty plane to the very ordinary and almost casual.

The fact that the ancient editors or writers also had this feeling is born out by the case that at the very end of this weeks Torah portion the reader is, suddenly and without warning, again lifted to those heights to which he has aspired all along. In a shocking setting of contrast, there is an added commandment which reads, in effect: "Thou shalt worship me." Here is something utterly different and striking but we realize at once the psychology of the writer; namely, in the midst of your daily strivings and tribulations, being confronted with the problems of life itself, never fail to obey the added commandment: Thou shalt worship God. It is a sentence which immediately draws our attention, it makes us look a second time, and calls to our mind the fact that in all that occurs from early morn to late at night, from the ~~setting~~ rising of the sun to the ~~next~~ going down thereof, from the end of one life to the beginning of another, it is God who gives us breath of life, who sustains and nourishes us in His great love. ~~and it is to Him that~~ We ~~must~~ bow the head and bend the knee before Him in reverence, in devotion and ~~in~~ with unreserved gratitude for every blessing which has been granted unto us. Indeed, life and all of its obligations ~~is~~ are terribly important and there need be laws to regulate the exchange of views and opinions of mankind but far from setting this daily life into a seperate, ~~dreary~~ isolated sphere of existence, God is to be found right in the very midst of our ~~hopes and dreams and daily strivings~~ daily experiences. This thought and acknowledgement, this added commandment, lifts the poverty of daily existence unto that plane of morality which makes of us all more dedicated, inspired human beings. Thus do we echo the unparalleled tribute of the prophet: "For Thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a

(Isa 25:4)

shadow from the heat."

But how is one to worship God? And here the Torah portion is very explicit. Again we must interpret for the way given to us does not find its exact ~~parallel~~ duplicate in modern times. It is written: "And thou shalt make an altar unto me and shalt sacrifice thereon thy burnt offerings and thy peace-offerings." This is the literal rendition of the verses which are important but the figurative meaning is even more significant. Burnt offerings were rendered on the altar and burned completely; peace offerings, however were rendered only in part to God while the balance of these was consumed by the worshippers. In this setting, then, we have a two-fold committment to Religion and Judaism. For the first part, we are to offer ourselves completely to Almighty God, rendering Him homage with the presence of our very hearts and souls as we appear before the alter of the Lord of all mankind. Worship, then, makes of every appearance before God a "~~secular~~ minor Yom Kippur" where the deepest emotions within man are examined before Him who sees all and "who knows our thoughts before we utter them". Whereas every life has its moments of beauty and majesty and joy, the greatest experience ~~of all~~ is to be gained only when we come to the altar which has been erected for the very specific purpose of rendering Homage to the Lord of all. Suffice it to say, this is the ideal manner of worship for in our day we have come a long way from the dignity and quiet of true devotion and committment. Our people rely too frequently upon rabbi and cantor to make their appeals before God but, in reality, our faith teaches that only man himself can come close to attaining communion with Deity. It is for this reason, to give a more concrete example, that the clergy of this congregation is seated at the time of the Silent Devotion so that there is not even the faint suggestion of an intermediary between the thoughts and hopes and dreams of the congregant and the Presence of God in his heart. In Judaism, the rabbi and cantor only lead in prayer; their words are not intended to be a substitute for the emotions and sentiments which are part of the wor-

shipper. In this and other instances, then, the congregant is ~~enjoined~~ encouraged by law and tradition to give all of himself as he comes before his Maker at the altar erected for the purpose of worship. ~~and~~ As the burnt offerings in days of old were rendered completely to God, so in our time is the heart and soul of every man the property and gift of the Almighty. Only as we give of ourselves ~~completely~~ solely and ~~wholly~~ irrevocably shall we worship Him in the midst of our busy lives in the manner prescribed in days of old.

But not only are we responsible for burnt offerings, we must give peace offerings as well. And here we have a different conception of worship, which is the added commandment. Peace offerings, as has already been mentioned in passing, were not entirely committed to the altar of God but the balance was consumed by man. The implication here is most important and, one might say, even unusual. It is implied that as we shared in this gift to God, so does a spirit of brotherhood exist between God and His people and among the people themselves. It is a happy sharing, a continual reaffirmation of the band which exists between our Father in Heaven and the children who walk the face of the earth. More than that, it signifies for each of us that our God is not to be found in some unattainable height far beyond the reach of Man but that He is near and close to us so that we can reach out to Him and fasten our desires to the Rock from which all blessings flow. Surely, He is at our right hand and will not leave us to despair and distress; God is in our hearts, and thoughts and deeds if we but permit His presence. This is the essence of the covenant relationship which was first established at Mt. Sinai; there is a ~~band~~ ברית which ties us one to the other and all of us to our Heavenly Father. The fact that God is approachable makes of our yearning and prayer something which is more than an empty cry in the darkness of the night; it transforms our yearning into an acceptable practice which might be realized in the fullness of time. And, as a necessary corrolary, as we can approach Him, so can we work in the ways He has destined for us. No man is of and by him-

self and though all the forces of the world may be arrayed against him, he ought be confident in the knowledge that he is not forsaken by Him who is the light, ~~and~~ gladness and hope of every individual who breathes the satisfying breath of life. God has granted us insight, perception and knowledge, He has blessed us with foresight, ability and a conscience. Let us not use these gifts lightly but always remember in the course of our daily strivings that we also partake of the ~~peace offering~~ sacrifice. Thus we ~~to~~ make of ourselves, small as we might seem in comparison to the immensity of the Universe, children of a God with whom we have been granted a partnership ~~in brotherhood~~ for the realization of a Messianic Age and the establishment of His kingdom ~~on our earth~~ in our time. ~~and in the times to come~~. Our relationship to God is not an empty affirmation but a living reality which can be enjoyed ~~by each of us~~ and realized by every human being whose strength of faith lies in his heart and in the depths of his being. In this manner, shall we worship God.

But ~~we must make~~ one more, final point. The verse which commands us to worship God ~~makes one further expression of His presence in our lives~~ comments even more strikingly. We read, "In every place where I cause my Name to be mentioned, I will come unto you and I will bless you." This is the final commandment added to the Decalogue. And, the implication is clear: the name of God is to be mentioned everywhere, at all times, in every place and the result of living such a ~~god-fearing~~ covered life is ~~the~~ His continuous blessing and nearness. ~~of Him continually~~. Perhaps this portion of the verse is more vital in our time than ever before; all too frequently we cause the name of God to be mentioned only in the House of Prayer. But, in reality, He should be by our side at all times, in all of our dealings, in all of our strivings. The woman who gossips and slanders her fellow man is not living with God, the man who deals falsely with his business associates for purposes of profit is no nearer to God than he who rejects Him outright. The men and nations who seek advantage at the expense of their fellow man in terms of war and callous disregard for the divinity in each of us are also of little religious consequence. This is

not the manner of a living Judaism; (in "every" place where I cause my Name to be mentioned.) Consequently, it is up to us to ~~speak~~ live in terms of God ~~and the Divine~~ constantly and, more important, consistently, in order to bring His blessings and aid to our mortal existence, thus to uplift and ennoble and enrich. For, as has been spoken many times before, "God is near unto those who call upon Him, to those who call upon Him in truth."

In this setting, then, my friends, the added commandment of which we spoke, is a fitting addition to the Ten Commandments: Thou shalt worship Me. Worship with a whole heart, worship which is like a partnership with the Almighty which stands the test of mind and for the yearning which is within us, worship which suffuses our daily existence with a knowledge of His presence and blessing, and all the discordant noise of our daily lives, and the constant intrusion upon our privacy of all the noise of progress and entertainment, and all the problems of modern existence which seek to tear us asunder from the basic proclivities of life, to look to God in our worship of Him. For, despite all the distractions to the contrary, God is to be found only in stillness, in solitude, in spirituality and in truth. Thou shalt worship Me, and thou shalt find spiritual unity, an earthly existence, and my eternal presence in life at its fullest, richest and truest living. Thou shalt worship Me with joy, and be not faint with fear, for I am with you, and be not afraid, for I am your God. I will strengthen you, yea, I will help you, yea, I will uphold you with the right hand of My righteousness. [illegible] ...and it shall be as an everlasting covenant unto this land."

Amen.

Rabbi Tilsenrode, Friday evening, January 25, 1957

THOUGHTS ON INTERFAITH. 2/27/57 HT (FRIDEVE) 2-23 (NOT DELIVERED)

17 This past week the National Conference of Christians and Jews has been a very busy organization. All over the country meetings were held and dinners were attended, speeches were given and slogans were mouthed as we went through the usual ~~turmoil~~ cliché's of our annual American institution, Brotherhood Week. I cite the National Conference specifically, for it is they who ~~designate~~ assign priests, ministers and rabbis to attend these various functions; the men of the cloth make speeches, ~~pat~~ each other ~~on the back,~~ compliment and tell their audiences how nice they are and that benefit may be derived from ~~the~~ an acknowledgement of the fact that all of us are brothers under the skin. Although I am personally very much opposed to this yearly institution, even I shall fulfill my communal obligations when I shall speak this coming Tuesday at a nearby school in behalf of brotherhood and understanding. But, eventhough we tell each other that we all worship the same God, ~~and~~ even this concept is not quite true when we look at the matter ~~realistically~~ theologically, for we are, basically, very different from our Christian neighbors. To be a Jew, as I tell some of the people who come to me for purposes of conversion, ~~is~~ does not only entail a knowledge of history, customs and ceremonies, philosophy and theology but, even more than that, it is a state of mind. When we open our prayer books and recite the words contained therein, we know that we are part of a tradition which can be evaluated not only in terms of what happened ~~then and there~~ in that or the other land, but also in terms of deep and heartfelt sighs, weeping and wailing, ~~laughter and~~ unmarked graves which stretch from ~~Spain~~ Spain to ~~Russia~~ Russia, to Poland and ~~Germany~~ Germany and, most recently, to ~~Germany~~ Israel. When we open our newspapers and see another story of where an Atomic spy has been caught in the net of justice, we tremble lest it be a man bearing a Jewish-sounding name. And Israel, where people fight whom we know not and with whose political aspirations we have nothing in common, we know that there we find our brothers and their every defeat hurts our heart and soul; their every victory causes rejoicing within us. Indeed, to be a Jew is more than an acknowledgement of a fact; it is something we

feel and, because of this intangible sentiment, we are different.

Personally, whenever I am on a platform or pulpit and am speaking about Brotherhood and how we should all love one another, it always seems to me that I could be of far greater service to my community if the audience were composed solely of Jews and I could teach them someth ng of Judaism's great heritage. In my mind, there is formulated an unshakable principle: to have interfaith, one must have "inner faith"; a faith so deeply rooted that nothing on earth can shake ones convictions. Once our people have attained this state of positive Jewish acceptance, I would gladly spend my time in teaching them about the dogma of Christianity. But, I am a teacher of Judaism first and in this field, the task is collossal. And, therefore, on this Sabbath I would seek to undertake a double task: to teach ~~you~~ something about Judaism and to point out to you wherein we differ from Christianity, in terms of a few simple examples. In the first instance, you are surely aware of the fantastic revival of religious feeling which has become evident in the United States in recent years. Both Judaism and our sister faiths are the recipients of this bounty of religious enthusiasm, membership rolls are at the bursting point and our schools are filled to overflowing to such an extent that the religious schools which were built only five years ago are today completely insufficient to cope with the great throngs of children who clamor for admission. Unfortunately, much of Jewish expansion is ~~only~~ to be seen only in terms of a wholesale exodus to the suburban regions where new Temples are rising with a limited seating capacity but with schools which can take up hundreds of new youngsters each year. There is, here, a point of great difference: namely, The Christian is going to Church for purposes of religion and the attainment of grace in the sight of God, while many of our coreligionists join the organizations for the sake of their children's religious education. Needless to say, this is a completely different approach and it is only possible because of our differences. The Christian is interested in what he

terms "salvation", a concept which assures him entrance to the heavenly regions due to purity, ~~as well as~~ cleanliness and relief from all sins which he has committed in the past. I think, on the other hand, that in all of Jewish tradition and literature you will never find the word "salvation"; it is a concept which is completely foreign from our way of thought whereas it is basic to our Christian friends. We look at life from a more objective point of view, we face reality and enter the ways of living with a much more worldly attitude; ~~for~~ our religion is to be lived here and now without much bother about a life hereafter. Our rabbis and philosophers did little attention to the details of life after death; however, they wrote page after page in terms of living here on earth. In short, ours is more of a worldly religion while the other things more in terms of the salvation of the soul. This difference in basic orientation can never be bridged because of our inherent feeling for that which makes us Jews.

Let us consider another aspect of our difference, which tells much more of the two religions than the mere fact that we worship here and others in exact opposite. Have you ever noticed that the Christian religion as it is lived by individuals ~~is~~ true? ~~is~~. In other words, the religion is intimately connected with personalities who left their imprint on it. I mean it is these people who are thought of as Christianity. In Judaism, this attachment does not exist. We have a faith which speaks in terms of the people, in terms of their experiences, hopes, dreams and wishes of the future. The stress we lay upon conduct to development and of the personality is expressed in the stress: Torah: study, there are many like that one. Why, I would venture to say, ninety percent of all our people today would be able to identify the Torah in many notable ways not in the reading. Ninety per cent, of course, will not accept the Torah entirely; the second issue has been concealed of orthodoxy in the 19th century and the mind, and must be, where, before the Torah, the great philosophers of the Jewish

century, others know as the "Hebrew". Therefore, to translate, from the Greek of St. Paul, the Greek of those times that was not like the Greek of the Bible age. This, my friends, is the element we have to ringing out any individuals for specific honor or distinction. But, also any of these people out of the context of Judaism, our spiritual would suffer, for the Jewish faith is not dependent on any of them. On the other hand, Christianity is faced with a more serious problem: if we remove Jesus from the Gentile faith, the structure of Christianity would collapse. Remove Aquinas or Augustine from the Catholic doctrine and you would have a religion without a source of direction or incentive for action; Judaism, this is a matter of "feeling" and kinships for our very life and spirit, our ties are derived from ~~the Bible~~ God, in terms of "Israel" with the Lord." This is one of the most basic points of difference and a distinction which no amount of lectures or talks on similarity could wipe away. It is a Jewish sentiment or point of view that only the people are important; the people which has striven, failed and succeeded in some part but has never lost its life in a great, unsympathetic world, often dedicated toward Israel's extinction. Indeed, it would seem true that as long as our people voice the sentiment "Am Yisrael Chai", the people of Israel shall live.

And, finally, there is a last point of difference, as important as all the others. This concept is to be found in our attitude in regard to the Messiah. For the Christian, the matter is quite simple and direct. The Messiah has come, he revealed himself in ancient Jerusalem, he was accepted by those who had special insight and his teachings were spread to the world at large by the disciples, more popularly known as the Apostles. On the other hand, since we do not share this philosophy of fulfillment, ours is a religion of work and expectation and effort in behalf of a Messianic age. The goals of peace and plenty, justice and righteousness are still to be attained for as we look at the world about us we know and realize all

too sorrowfully that we are not living in a state of Paradise. The forces of evil are rampant in the world; destruction and hatred are at least more prevalent than goodness, kindness and human mercy. But Even in this light, the Christian religion is fulfilled; but in terms of Judaism, the best is yet to be! We anticipate a Messianic Age, a time of hope and tranquility where, in the word of the Bible, "The wolf and the lamb shall feed together, the lion shall eat straw like the ox, ~~and~~ dust shall be the serpent's food and they shall not hurt nor destroy." This, again, is a difference which can not be reconciled no matter how worthy the attempts. The Messianic ideal ~~has not come~~, as a way of life, has not come to man as yet and, for this reason, is in hopes of an ideal to be realized, we observe our annual custom of Brotherhood Week.

So we see, that the idea is sound and right even be of great help to those who suffer and are discriminated against. This is Brotherhood Week, ~~and~~ but let us look at the record. In Georgia, a resolution was passed which indicts sexual Supreme Court justices on various reasons but their stand on the integration is one. ~~integration of the athletic field, not to speak of the classroom~~. In Colorado, an official of the Daughters of the American Revolution said prior to a large public gathering, "I wouldn't want a Mexican to carry the American flag, would you?" And, of course, this Mexican was not a citizen of that country, but a native born American whose war record would make many an arm-chair warrior cringe with shame. And, speaking of interfaith, it might interest you to know that in Alabama some White Citizen Councils are open only to those who believe in the divinity of Jesus ~~that runs in a Christian country~~. And, in the same vein, several instances have been reported where Jewish boys and girls have been called vicious names in a nearby section which is predominantly Gentile. All these examples, and they could be multiplied indefinitely, are not to point out how evil the world is at the moment; rather, to show one and all that Brotherhood must and should be a consistent and constant way of life. Brotherhood, whether it be in terms of race, color or religion, is a state of being which gives each of us that power of mind and heart to look at each individual in terms of his ability. We should not tolerate

our neighbors, but respect them and when this is accomplished then we need no longer concern ourselves with Brotherhood Week for each day which is given to us by God, shall then be labelled "Brotherhood Day" and ~~that~~ each day shall become a week, a month, a year; in short, an ideal worth embracing for the course of a lifetime.

Shall I give you an example of real understanding? In this instance no one cared for the other's ~~nationality~~ creed, race or religion. Jews and Christians, white and colored, Americans and even the inhabitants ofour South were addressed recently in terms of "humanity". On November 4, 1956 (not during Brotherhood Week, I beg you to notice), an English speaking voice was heard over a secret Hungarian radio transmitter. This message, addressed specifically to the U.N. and the world, spoke as follows: "that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion, that we here highly resolve that these dead shall not have died in vein, that this nation under God shall have a new birth of freedom and that the government of the people, by the people, and for the people shall not perish from the earth."

Amen.

Hebrew Tabernacle Congregation, Feb. 22, 1957, Friday evening.

not delivered

THE SILENT DEVOTION. 3/1/57-HT (FRIDAVR) 3-24
3rd-LIVING PRAYBOOK SERIES

My friends, for the third time in as many months we are relating ourselves to the "Living Prayerbook". This is a ~~title~~ description which was not chosen haphazardly or without full realization of the ~~full~~ meaning of the term; indeed, it is a description which is justified by virtue of the topic under discussion. The Prayerbook is "alive" because the thoughts contained therein apply to us, the living; prayer touches on every aspect of our diversified lives. And if all prayers concern themselves with the manner in which we conduct ourselves, how much the more so the Silent Devotion, which is only in the realm of personal ~~endeavors~~ way of life. Usually, we speak in terms of general experiences: we pray for Israel, for Brotherhood, for a stronger Judaism and for the welfare of man on earth. Furthermore, almost every one of our prayers is in terms of the first person plural; it is "we" who have done this or that, it is "our" desire to see these changes brought about and, it is the community which prays for the welfare, ~~and~~ success and realization of its ideals on earth. Even on the most sacred days of the Jewish year, on the ימים נוראים, the Days of Awe, we speak in terms of the community and in terms of the "we". It is we who have trangressed, it is we who have sinned, it is the people who beg for a remission of sins so that, purified, our lives may be preserved for the year to come. In the light of this fact, then, it becomes imperative that the human being be given the opportunity to voice his own, most inner thoughts before the God to whom he addressed himself in prayer. There must come a time when ~~he~~ man can speak in terms of the "I"; when he, as a single person, can bow his head before the Almighty and voice the thoughts which are innermost in his heart and which ~~touch~~ touch his soul. Of course, the personal prayer, which the Silent Devotion personifies, is not intended solely as an occasion for the unburdening of the soul; rather, in these moments of inner communion we speak of joy and happiness, of success and striving, as well as of hope and visions of the glorious future we anticipate with a happy heart. Although the emphasis of our religion has always been placed on the communi-

ty of Israel, we must ~~never~~ not forget that this has never been intended to the exclusion of the individual.

The very frame-work of Jewish theology, in reference to prayer, ~~does~~ suggests such an opinion. In contradistinction to other faiths, you see your leaders upon this mul it not for the purpose of our praying for you but, rather, to lead and to pray with you. In Judaism, there is no intermediary between the man in the pew and God in His Heaven. This aspect of this philosophical point of view has been enhanced by ~~found in~~ our Reform Liturgy in that most of our prayers are to be read in unison and responsively. Thus, we are assured of a fulfillment of the purpose of the [illegible] of God, that every individual within its confines addresses himself personally to the Almighty. This is in keeping with the very word for devotion and prayer in the Hebrew language: להתפלל to commune within, to meditate; a reflexive term which states that one can address himself to God only as one searches the inner confines of his being. I search my heart and soul, I take stock of all that has transpired in days gone by, I examine my motives and deeds in the light of the standards of value I espouse and only then can I lift my prayer voiced and heard unto Almighty, there shall result in life. I ~~could~~ can within because that voice, with which I have identified myself, transcends my own will to commune with the Almighty. I become aware; in the silence of my heart, however, I can only commune with myself. It is possible for me to pray to the Almighty without ever having to address myself to one of them, of fulfillment of morality. It is for this reason that the Hebrew language is replete with words of belief, or it allows ~~=~~ expression of the human experience. It is implied in the Shema of course. It is for this reason that I have always felt that we, as Jewish people, have not been called

dvant ge of the potential this type of prayer offers to our worshippers. Instead of only one such opportunity during the course of the service, there should be several so that, from time to time, the communicant could freely open his heart and give voice to that which lies confined within him.

But the prayer does occur only once. It is usually to be found in the middle of our service, and for a very specific reason. The human being is simply not prepared to step from the street into an atmosphere of communion and communication with God. The transition from the profane to the sacred is a most difficult one and, often, it is not achieved at all. But if the Silent Prayer is placed toward the middle of the service, the worshipper will have had some time to adjust himself to his new and more sacred surroundings, he will have had the opportunity to involve himself to prayer, his mood and attitude will have become more solemn and more reflective. Now the time has come, since he is prepared, to give him the freedom to look within, to search himself and to make to himself the overtures which will lead to a strengthening of the spirit and a more resolute faith. In short, a prayerful/ mood can not be created out of a void; we must prepare ourselves physically, mentally, spiritually and psychologically to meet the demands of the new situation, for the subject of the self is a most difficult disturbing one. It would be much simpler if we could delude ourselves into believing that we are all good, that we are not guilty of virtue, that evil in word, thought or deed has not caused our conscience. Unfortunately, we are not examples of perfection, any of us, and to be faced with our defects is a most unsettling and often heartrending experience. For this reason we must prepare ourselves, the better to deal realistically with the situations which have come our way and which upset our inner stability.

And, freedom to discuss whatever comes to our mind, is provided in the Prayer Book. Although in every instance a prayer is printed this is not intended as a substitute for the outpouring of the emotions of man. The prayer is there to guide and to stimulate, to touch on several aspects of

our lives but, in time, the person should disregard the printed word. You will note that every time the words "Silent Prayer" are mentioned, the following phrase is included: "or such other prayer as the heart may prompt." And the key phrase here is "as the heart may prompt". In other words, not something which is dictated, or rigid or stereotyped but something which wells up from within the individual, a completely spontaneous expression of belief and concern, whether this applies to oneself or to others. This short phrase heralds a complete freedom of expression; a freedom without which Judaism could not exist and without which Judaism would have no future.

But, not being used to this freedom of expression, we must ask ourselves, What shall I pray for? What concerns me specifically; how shall I, as one, come before the Almighty; are my own personal problems really worthy of presentation before Him who dwells on high? And, of course, the answer to this question is a resounding Yes! Every man is important, every problem is worthwhile, every thought is dignified and fruitful and should be given expression if it truly comes from the heart and mind of a decent human being. What should the individual pray for? First, he ought pray for good health. This is a basic point to the physical and spiritual welfare of the individual. Without health he can not function in the world into which he was placed; but with health he can make his contribution to the society at large. Furthermore, health implies life and there is nothing more glorious than living. A person who is alive can experience goodness, laughter, love and devotion and all these should serve as an incentive to action on his part. A person must never stand still for if he gives himself to lethargy, he is in a state of living death. There is constant search, continual experimentation and a continual yearning after things which will make of him a more useful and satisfied human being. And coupled with this prayer for health and life one must voice the hope that these benefits should be granted unto ones loved ones; family, friends, indeed mankind in every corner of the earth. It is for this blessing, then, that we ask when we bow our heads in silent me-

ditation. This is a personal expression and a selfishness which is good and wholesome.

Secondly, we ought to pray for peace; peace in the larger sense of the word. Here we speak not only of the absence of warfare and killing; but in terms of a serenity of the spirit, a tranquility of mind which is to be granted to man. There are times when peace and quiet must come to man, otherwise he cannot exist. The person who is in a constant turmoil, whose insides are tightly knotted, who finds not a moment of deep personal satisfaction is not living a really useful life, no matter how much he may be accomplishing. Every man must pause a moment in the work of daily living; he must pause to reflect, to think, to look within. It is for this gift for which we pray, or it is in a moment such as this when it comes to us within the sanctuary as that we lift our spirits to God. Quietly we close our books, we bow our heads, we give ourselves to the emotions within us and the inner voice speaks "O Lord, whither shall I go from Thy spirit? Or, whither shall I flee from Thy presence? If I ascend into the heavens, Thou art there; if I make my bed in the netherworld, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there would Thy hand lead me and Thy right hand would hold me. And if I say, surely the darkness shall envelope me and the light about me shall be night, even the darkness is not too dark for Thee. The night will shine as the day and the darkness shall be as the light...Search me, O God, and know my heart; try me and know my thoughts. And if there be any way in me that is grievous, lead me in the way everlasting." Can the voice of the spirit speak more meaningfully or more beautifully than this? It is the sound of a man's heart and it will give him peace.

And, lastly, we pray during the silent Devotion for one other gift or blessing, our daily bread. Man need not be ashamed to seek material possessions, as long as they are within reason. ~~It is for this reason that we~~ Thus we pray not for riches, for jewels and gold or silver but, simply, for the essential

daily bread. This blessing will allow man to live free of the gnawing fear of hunger, it will give him sustenance to do his work and it will assure him of security needed in the land of the living. We cannot go without food or drink, it is in this manner that we have been fashioned by our Maker. ~~and~~ prayer for ~~the~~ an assurance of this staff of life is acceptable and permissible. It is to be asked for ourself and for others so that, strengthened within and without, man can accomplish his purpose on God's earth.

Thus, my friends, we are given the chance to speak individually to God. The Silent Devotion grants us this freedom, this opportunity and, because of it, this may be our most influential prayer. It is the heart of the "Living Prayerbook" because it is used to good advantage by us whose every heart beat is an indication of dreams as yet unrealized, of hopes unveiled, of thoughts unspoken. Where else but within the ~~silence~~ solitude of our moment of Silent Devotion can we give voice to our inner feelings? Let us always use this opportunity and to good advantage; let us always remember that he who speaks his prayer must live with himself and must, ultimately, face his own reality. Therefore, let us pray for ourselves and for others: for health, for life, for peace and quiet within, for our daily bread without. Then shall we be able to conclude this portion of our service by citing the word of the Psalmist: May the words of ~~mine~~ my mouth and the meditations of my heart be acceptable before thee, ~~our God~~ O Lord, my Rock and my Redeemer"

יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי

Amen.

Hebrew Tabernacle, March 1st, 1957, Friday evening
(Third in Living Prayerbook Series.)

THE STORIES OF SHOLOM ALEICHEM. 3/15/57-HT (FRI REV) 3-26

My friends, the ~~story~~ development of our people is ~~of~~ fascinating ~~one~~. It is to be learned by means of our great heritage and tradition; it is learned through history, customs, ceremonies, sacred literature, philosophy and theory. By all these means you could learn of the Jewish culture but the people would seep through these heavy terms only ~~to~~ rare intervals. And, after all, it is the people who make up the sum-total of our life and doings; those people who are with us now, those who have gone before and those who will follow after us. We keep the spirit of a living Judaism vibrant and vital for the preceding generations. On this night before Purim, when we are reminded once again, with the eternal survival of ~~our people~~ Israel in mind, I would like to tell you of a man who incurred the survival of mighties, I would like to tell you of a man who incurred the survival of his people to the eternally grateful remembrance of them all. Solomon Rabinowitz, often called the "Jewish Mark Twain", is known to us by the pen-name of Sholom Aleichem: Peace be unto you. He spoke of a human being who no longer exists, he pictures an ent-urpgone day which has now its sacred glories day, he draws for us portraits of fellow Jews who, for all their quaintness, are no longer among the living. And, yet, the stories live on, never lose the flavor of their livelihood and the memories they stir up in the mind of the present day reader are those which fill one with wonder, nostalgia and dreams of an age gone-by. They were hard and trying years but, yet, beautiful all the same. Sholom Aleichem, perhaps our most famous story teller, was born in Russia and died in the Bronx in N.Y.C. It was given to him, during the course of his lifetime, to immortalize the people whom he knew and who were close to his heart; he did this with such an accuracy for their feelings and dreams and manner of speech that the characters fairly leap from the pages of his tales, never to be forgotten by the reader. These people are not phantoms of the imagination but are living realities and it is they, with all their shortcomings, who lived and breathed and perpetuated the Judaism of our fathers. The author has been justly called "the post-office into which the Jews dropped their communications to

the world" and he wrote of those of our brethren, a peculiar people, who had two things in common. First, they lived by and knew intimately that all-embracing concept of our faith which we call "Torah". Secondly, he wrote of those Jews who, by circumstance, were united by one basic affliction: the ever present, gnawing pain of hunger + poverty. The people "talk from the belly, they roar, bellow, grunt and scream" and, yet, the people are able to say with the healthy optimism of their faith: That's life--but don't worry!

In reading the stories of this great writer we begin to discover that these men and women and children of a ghetto life suffer unspeakable hardships; the officials oppress them, the Gentiles mock and hurt them, the administrators of their districts impose heavy duties and taxes on their already impoverished spirits, they ~~laugh~~ weep, ~~joke~~ moan, cry and bewail their fate. One would think that at any moment the book must ~~close~~ end as all the inhabitants of this life are doomed to extinction. But, strange to say, the story never ends and here a paradox is all too evident: amidst all their wailings and heartache, the people continue to enjoy their life. The answer is one which the ~~non-Jew~~ average man would never be able to understand for the psychology is one united, Yiddish speaking front. You see, my friends, aside from the fact that these people are human beings and are afflicted, we ought never forget ~~the all-important factor that~~ that above all else these are Jewish human beings. As, as such, they are vastly different from their fellow men. In short, they enjoy themselves and thrive on misfortune simply because they are Jews and, believe me, for no better or other reason. Their ~~sense~~ appreciation of life and ~~humor~~ sense of humor, in the face of outrageous persecution, never loses its ~~warmth~~ vigor. Let me illustrate: A certain poverty stricken Jew once knocked on the door of the great house of Rothchild. Tell you master, he ~~tells~~ commands the servant, that I have brought him a piece of goods such as you can't find in Paris for any amount of money. The poor Jew is brought into the presence of the wealthiest man in the world and the Jew speaks: Well, Mr. Rothchild, they tell in

my town that you are quite well to do. You do not lack anything except tha
which I have to offer: eternal life. This is what I have to sell you. And,
says the great man, what will it cost me? 300 rubles. Is that your best
price? My very best. Rothschild said no more but counted out the 300 ruble
Our man slips the money quietly into his pocket and counsels as follows:
Mr. Rothschild, my advice to you is to leave this busy, hectic Paris and
move to our town. There you can never die because since Jews have been in
our town, (it is said that) no rich man has ever died there.

But, when the light of modern times, sheds its glow into the darkest
corners of our people's habitations, there is resistance in evidence. The
young Yeshiva students are being corrupted and even in the Synagogue, these
future scholars in Israel are turning away from the life of their fathers.
They look at a Russian grammar, they read a modern novel and from studies
such as these, naturally, no Talmudic scholars or famous rabbis can emerge.
Instead, Jewish youths wandered off into the world and were ruined: they
became doctors, lawyers, writers of prose and verse, as well as teachers...
but not a single rabbi who was worth anything. This development implies
tragedy for our people, of course; and, how is it to be remedied? By an
ever closer alignment between members of a family and, then, the community.
A love wells up from within these people which is so enduring that it be-
comes the rock of their spiritual salvation. First and foremost, of course
there is the Sabbath, "that is their goal in life. The people All week long labor and
sweat, wear themselves out and live without food and drink, just so there
is something for the Sabbath. And when the holy Sabbath arrives, let Mos-
cow perish, let Odessa be razed, let Paris sink into the earth; our town
lives! No Jew has ever gone hungry here on the Sabbath. Is it conceivable
that there is a Jew who does not have fish for the Sabbath? If he has no
fish, then he has meat. If he has no meat, then he has herring. If he
has no herring, then he has white bread. If he has no white bread then he
has black bread and onions. If he has no black bread and onions, then he

borrows more from his neighbor. "Now well, the neighbor will borrow from him." And now is the great love of these families expressed when the Thanksgiving comes home in time to prepare for the festive occasion? Is he welcomed by one and all, is he embraced by wife and mother-in-law, is he treated like a king by the queen of his household? Of course not, for the honeymoon has not yet begun. With the first epic understatement of the classic Nuptial Welcoming description "then the couple are married" but with an underscore that is loved, here is the wife determined to control her joy. My mother-in-law knit with an inward to herself: "Well, well, You sentimental fool! Love is for, my kind of people. To my way, children get married, have children, and then they grow old; the only place they don't grow old is in books." And then, "Now, Thomas, I'm going to make you a good wife, and I'm going to make you a good husband, and I'm going to make you a good father. I'm going to do everything else I ought to think you and praise you for the good advice you gave me, to try my hand at matchmaking. You lifted me to a noble, respected profession. It is true that this fair lady has not given me any children, but I have many more than I have time for grieving. [illegible] children get married, [illegible]

סומך נופלים וזוקף כפופים

another, while praying: "Thou sustainest the living with loving kindness," cannot help but admire this prayer; "and restorest life to all," to all the world. Here is poetry, this is true life, this is the way it should be, this might become ours, in keeping with the Jewish tradition, we are guiding in light and joyful vein. This is the right and fitting, for spirit, for encouragement for an all-too-grieved, ill and broken world. It is the right and joyful mind. Now, not, allow me to tell you, in all, my favorite story; which is not joyous but does in meaning and significance. It is a tale which can only be written by a Jew and it is a tale which only a Jew can understand. It is called "Yom Kippur Katan", and, of course, I shall begin it begin at the beginning of time. Once, on the night of Rosh Hashanah, a man came into the town. He was very wealthy and when he came to distribute largesse gifts for charity, it was not long that it was readily found for him. All night long and the next day he stood and contributed. But when the final blast of the Shofar had died down, he suddenly began to scream for help: my money is gone, I am ruined! Not knowing where to hide his wealth, the traveller brought the money with him into the synagogue and had it counted in front of the congregation. The counting; the poor man went and took his life, because his life was left with nothing to live for. The rabbi and council had to leave still all in a turmoil as to the search, except one. Young Lazar Yosel refused to be touched; he stood and glared and began to cry and cried. The congregation began to clamor and shout. But did he weep by this? All the investment had allured themselves to be searched, so why should Lazar Yosel not be? Search him! To make a long story short; the men took hold of this young upstart, threw him down on the floor with force, and began to search him all over, and took out every one of his pockets. And, suddenly, the people fell silent and

leaving the young man on the floor where they had thrown him, they went home with soft step and saddened hearts. Had they found the missing money in the pockets of this man? Of course, not; that would have been a relatively simple matter. But, what was even a greater tragedy, from those pockets had tumbled the crust of a slice of bread.

Sholom Aleichem brings us the joy and optimism, the tragedy and depth of feeling of our people, in a modern setting. We laugh with the Chadchan, we sympathize with for their poverty, we understand the shame that has come to them on Yom Kippur. We tremble with Esther, we fear the Haman, we make merry on Purim eve as the forces of destruction are themselves destroyed and the people of our past are redeemed once again. The flavor and story of Judaism, and the Jewish people, shall never perish; indeed, they will be a source of inspiration to all of us whenever we are low in spirits and depressed in heart. "What's life--but don't worry" and let us greet one another with the ~~ordinary~~ inspiring words: Sholom Aleichem, peace be unto you and, let us answer with hope and faith: Aleichem Sholom, and may peace be granted, also, unto you.

Amen.

Hebrew Tabernacle Congregation, March 15, 1957, Frid. evening.

WHERE I WENT TO SCHOOL. 3/22/57 - HT (FRIEVE)

My friends, if you should ever have the opportunity to visit Cincinnat I hope that you will make it a point to go sightseeing along Clifton Avenue It is a beautiful street, mostly residential, and ~~but~~ also, along one large stretch ~~there~~ you will find the most beautiful park boasting of the finest trees, shrubs and flowers in that Queen city of the Ohio Valley. A young man, depending on his academic interests, can spend a good twenty years of his life on that street alone, without ever having to take a bus or trolley to any one school. At the south end of Clifton Avenue stands a fine public school, at the extreme northern end is the famous Clifton High School and a bit south stand the many buildings which comprise the University of Cincinnati, one of the outstanding institutions of higher learning in the Mid-West. And, almost at the exact center of that street, immediately opposite the park which I have previously mentioned, stand the four buildings which are called the Hebrew Union College; a rabbinical seminary established by the great leader of Reform Judaism, Isaac Mayer Wise, in 1875. In these structures I spent five years of my life; from 1949 to 1954. The main or administration building consists not only of offices but also of the class rooms and, in addition, we have one of the most beautiful chapels to be found on any campus. In this Chapel, the young men gain experience for the years ahead, when they will be in charge of their own congregations; services are conducted every day at Noon, in addition, of course, to the regular Sabbath worship services. During the week a lower classman reads the prayers but on the weekends, an upper class student preaches the sermon which is always based on the Torah reading of the week. In many ways this is the most critical congregation in the world for the worshippers include not only ones fellow students but, most important of all, some of the greatest men, preachers and scholars which are within the Reform movement. When one of the world's ~~greatest~~ most famous scholars in the field of Bible tells you that your sermon was "not bad" it is tantamount to the highest compliment in the world; when Dr. Nelson Gluck, President of the College and world-renowned archeo

Intentional Second Exposure

3-27

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logist, tells you that several mistakes occured during the forth reading, one ~~xxxxx~~ wishes to disappear as quickly as possible off the face of the earth. It remained, then, for Mr. Leo Baeck to come to you after lunch on saturday to suggest a walk in the park and during this walk and discussion he would, by his saintly nature, rescue you from the depths of despair. It is almost impossible to describe what type of person Rabbi Baeck was; not only was his every word weighed and considered but his very presence filled one with a sense of worthiness, dignity and courage to face the trials ahead.

The ninety students in the graduate, rabbinic department lived in a dormitory which was four stories high. There we spent most of our lives: discussing, studying, sleeping, eating and occasionally on Sunday we had problems which had occurred while here and the solution over which we also continued to ponder. Here, and to which we also continued to satisfying or argument answers. Here, too, was this was just as well for in our search for understanding and knowledge we journeyed a few hundred years and made use of most complete, modern day university libraries in the world. Over a quarter of a million volumes of Judaica helped us study Talmud, history, Jewish, Israeli, modern Hebrew, philosophy, literacy, theology and, of course, life. And then we wanted to make the transition from the theoretical to the practical we had only to go through a large door to come into contact with Judaism in the living present. Here, we learned that Judaism is not only a religion but a way of life. In this way, as it was actually lived in Russia, the Jewish future. You were kept busy articles of historing value, from marriage contracts written in the 15th century to the first tapestry woven by Jews in Poland and Jewish stone. Also, there were examples of pottery and religious utensils unearthed in ancient Palestine by Dr. Sukenik, which showed the advanced stage of a society living in that area as long as four thousand years ago. Furthermore, there was one priceless Torah scroll on display; priceless in the sense that no material value could ever be placed on its history and its significance to us as Jews. This was one of the Torahs which was rescued out of a burning synagogue

in Germany in 1938 and, for authenticity, one can still see the scorched edges of where the fire had singed the Holy Word of God. All these, and many more objects of art are to be seen and as one walks to and fro along the cases on display, one can journey from the most ancient times in Palest ine, to the most recent nations and lands where Jewry was involved in the fate of a people. Now, next door to the Museum is the fourth and last buil ding. This houses the American Jewish Archives, a three story building which ~~houses~~ contains scraps of paper. Not ordinary paper, of course, but documents which relate to any and all incidents connected with the Jews of America. From all over the world manuscripts have been collected at great expense for the se papers, whether private correspondence, business transactions or governmental decrees, have one ~~thing~~ theme in common: ~~the word or idea of~~ Jews & the relate to America.

These, then, are the physical facilities of where the young rabbinical student spends his years of training. Now you may well ask, How much does it cost to ~~train~~ educate a rabbi? And the answer may surprise you; over a five year course of study the minimum cost per student totals $35,000, or $7000 a year. Needless to say, the student can never hope to pay this tremendous ~~cost~~ sum and there is, approximately, a $6000 deficit, per student each year. This deficit is made up from funds gathered in the name of the Combined Campaign, which is the yearly fund-raising drive sponsored by and for the parent body of all reform congregations ~~activities~~, the Union of American Hebrew Congregations. Again, are there enough rabbis for the congregations in this country? The answer is an unequivocal NO; only one in every seven- + this does not take into account the number of teen pulpits has a full-time rabbi, ~~and how is this need met, if it can-~~ congregations ~~not be met fully at all, which is doubtful? Well,~~ which have no spiritual leadership at all; there which are served on a part-time basis Again the Union of American Hebrew Congregations sponsors the program for the spiritual welfare of these needy people. In a very literal sense, they pay for the rabbi's or student rabbi's travel expenses, they ~~pay for~~ buy the prayer books which the less affluent congregations may need, they furnish a Torah to a new congregation, and they in a very real ~~and literal~~ sense, turn on the lights of that new Syn- [illegible] local school gymnasium, empty a few, large ones - anything just so the, have a place where to hold a short time, they can call their own.

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agogue not only by raying the electricity charges but by donating the Uterm
al light which will become the symbol of another House of God, dedicated to
the furtherance of a liberal Judaism. This is not to mention the Union's
work in behalf of children's and adult education, the supplying of teachers,
the revision and creation of text books and a thousand other facets of Syn
agogue ed initiation of which the average congregant is not even aware.

It is a strange feeling which comes to one when walking about the hall
of Hebrew Union College. Not only are there the physical facilities but
generations of former and present day rabbis and scholars also walk by your
side. One can imagine the Silvers and Brickners, the Frechofs and Manns
hurrying hither and yon, reading their books and developing that great in-
terest in a modern Judaism which has made them the outstanding leaders of the
day on all the great issues of contemporary times. These were poor young
men at one time who could never have completed their studies were it not
for the generosity of the Combined Campaign; these are the men who have re-
paid their debt to the laymen of liberal Judaism a thousand times. Who
knows that when we give today, we may not be helping in raising future
rabbis who will, someday, stand in the halls of the Council of Nations and
speak with eloquence and persuasive force for the salvation of Jewry? It
did occur many times in the past; the young men and women who are part of
our national youth program in our time must surely prove to be the leaders
of tomorrow. This is not an empty or meaningless cause but the very staff
of life for an American Judaism which shall live in generations. Your sons and
daughters growing up within a tradition that is rich and wholesome in the
many blessings it bestows upon them, have the right to expect that you lend
yourself in support of this project; it is the duty and responsibility of
each of us to insure a guided, coherent program for the days to come rath-
er than trusting in a haphazard method of trial and error. We can only
succeed if we have a resolute and courageous leadership at the helm, much
as a ship can not cross the oceans without a captain to guide its destiny.

A wind as fierce as blew that day could easily have blown the whole program off course but the new Chapel

But there is more to the Union and its head, Dr. Maurice Eisendrath,

than a responsibility for expenses incurred. More than anything else the Union is often a voice speaking in the wilderness of confusion, cowardice and turmoil. It is our movement which, time and again, has made its views heard and influence felt on the leading issues of our day. A stand was taken on the Home question, on Israel, on housing discrimination, on the Immigration quotas and on McCarthyism when that problem was upon us like a bitter and fantastic plague. Furthermore, it may interest you to know that in our Congress every piece of major legislation is laid before a policy Advisory Board which [illegible] for the approval by the Executive Committee. [illegible] Protestants number 60 million souls in this land, the Union can boast of millions only a fraction of which have actually joined its ranks. Still, [illegible] have a voice in [illegible] and that, if need be, we can be quickly alerted to any danger which may befall them or abridgement of our rights and privileges as citizens.

[illegible] congregational need [illegible] moral need for support and encouragement.

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THE JEWISH WOMAN--TODAY. 3/29/57 -HT (FRID EVE) 3-28

My friends, over the centuries the position of the woman in Jewish life has changed considerably. While it was the custom in ancient times ~~and lands~~ to completely disregard the feelings and wishes of women, within Judaism, at least, this negative attitude was never as ~~completely in evi-~~ prominent as in other ~~lands~~. Of course, the woman was never on an equal level with man, and this is still ~~not~~ the case among our orthodox brethren. This is quite evident when you consider ~~the fact~~ that women are not counted as part of a Minyan, that women are never called to the pulpit to read from the Thora and that, to this very day, the orthodox Jew recites in the course of this morning prayers the age old Brocho: "Praised art Thou, O Lord, King of the Universe, who hast not made me a woman". And the woman, not being able to compete with such a devastating renunciation of her rightful place in the world, is forced to ~~answer~~ respond ~~by saying~~: "Praised art Thou, O Lord, King of the Universe, who hast created me according to His ~~Thy~~ will". These are some of the more negative points as they pertain to ~~of~~ the ladies of our faith but, by and large, the women have always been accepted within Judaism as important and vital forces in ~~aspects of~~ our continued existence as a religious community. The woman was, first and foremost, Queen of the Home; a position which she held not so much because it was her place to rear children, care for the sustenance of the family, and share in the experiences of her husband and children but because it was her blessed privilege to usher in the holy ~~Sabbath~~ seventh Day with the kindling of the Sabbath lights. It was at this moment that she was transformed from even the poorest, the busiest, the most hard-working woman of the community to the heights of grandeaur. ~~or~~ Not only did she become a Queen but she was looked upon and accepted as ~~she~~ such by all the members of the household. But aside from these duties ~~as~~ a wife and mother, from the most ancient times, the women of the Jewish community fulfilled functions which were never granted unto the women of the other nations or religions. One of the most thrilling individuals ~~of~~ in our Bible is a woman called Deborrah, who functioned in the capacity of a judge, a position usually only granted unto men. Also,

very few of us know that among the great prophets of our heritage there ranks a woman, whose name was Hulda, and she takes her stand beside the great names of Isaiah, Jeremiah and Ezekiel. These ladies were especially selected for their positions of honor and responsibility, proving from earliest times that, if given the opportunity, women are as capable of fulfilling the duties of government as any man.

Of course, the examples of a prophetess and judge are rare, even among our people and the Jewish woman was brought to fame more as mother and wife rather than in any other capacity. The phrase from the book of Proverbs is indicative of the heights she could achieve, "Her husband praiseth her in the gates and her children rise up and call her blessed." This is the epitomy of success and the entire emphasis here, as elsewhere in our tradition, is on the Jewish woman whose primary concern is her home and family. It is important to keep in mind that these were not ordinary homes but Jewish homes and I feel that this attitude is a direct reason for the unity and stability of ~~the Jewish one~~ our home-life, which has become a by-word among the peoples of the world. It is primarily due to the place of the woman in the Jewish home that our rates of delinquency have been so low over the centuries for, with her as a guiding force and stabilizing influence, a spirit of love and warmth was to be found within her domain which discouraged any and all deviation from the norm of good behavior. It is important to cite this matter for with the advent of modern times the place of woman in society has again undergone great change. New ideas and progress have changed the lives of all of us; on the other hand, the twentieth century has not been entirely beneficial to man. The woman has risen to new heights of responsibility and duty in society in general and in Judaism in particular. Only last year, in the final issue of 1956, LIFE magazine devoted an entire publication to the topic of the American Woman, and subtitled it, significantly, "Her achievements and her Troubles." This article pointed out that 22 million women are employed today, which is exactly 1/3 of the total U.S. employ-

ment force. It was also revealed ~~pointed out~~ that women earn so much in the middle of our century that she spends more ~~than double~~ on the Cosmetics Industry, than double ~~is~~ the defense budget of a country like Italy. Certainly, this indicates a radical departure from the time when women were subject ~~subjugated~~ to the whims and wills of their husband-masters and it appears that the trend toward women in business or industry is increasing rather than abating. Here then is the freedom of opportunity and equality which women have always sought ~~neglected~~ and, yet, their very presence in the center of life creates new and even more stressing problems. She is away from her home, the influence and power for stability has been removed, and the danger toward drifting and senseless direction increases in direct proportion to the time the wife and mother spends away from her home and family. Naturally, this trend is in evidence among the Jewish women as well; we are no different than all the others. The freedom which women enjoy throughout our society has become evident in the Jewish picture to such an extent that the rabbis at the last Central Conference sought seriously to recommend that women, if they can fulfill all the requirements, should be ordained as rabbis. And, I recall quite vividly, that a woman associated with a congregation on Long Island functioned as their Cantor for quite a while. In other words, we Jews are in danger of seeing the "Jewish" home become only a home and that extra quality which the word "Jewish" implies becomes more neglected each and every day.

This is not to say that the modern woman, be she Jewish or otherwise, does not fulfill a very useful purpose in our society. She does contribute to the general welfare by doing "good" but this "good" is all too often in the sense of, as the LIFE article maintains, "trundling a book wagon around a hospital once a week", or, "dispensing coffee and salad at church affairs". This, of course, is not the type of welfare work which we have in mind when we consider the tremendeous potential which is part of the women who are able to be of service in every area of life. The article in this national magazine showed quite clearly that the basic problem in

terms of the modern woman was not her willingness to help but her lack of co sistent motivation, her purpose, her goal, her affiliation. The article suggests that there is an unfortunate condition in evidence; namely, that the modern woman does not care so much what she does, as long as she is out of the house. Constant activity, doing this or that, running hither and yon, divided in their attentions a thousand ways but no root or hook to which the woman herself ~~and the activities she embraces~~ can cling in the storm of life. How interesting, then, it is to see the difference between this type of loosely-labelled "club-woman" and the members of our Sisterhood for in terms of the Sisterhood organization we find that essential which is so all important; that rock of stability, ~~that~~ purpose, ~~and~~ goal, which will stand us in good stead in a world of turmoil and flux. permanence

We take this means of congratulating Sisterhood, of our and every congregation, not simply because we do honor to that worthy organization this Sabbath evening but, even more so, because by the very nature of ~~its~~ their make-up ~~it~~ they do credit to the essentials which all women of valour ~~and purpose~~ should embrace. A Sisterhood differs from any other group of organized women, first, because it is intimately associated with Religion; in our instance, the religion of Judaism. This, more than anything else, is the common denominator: all of you are Jews and despite other activities which may occupy you on the outside, when you come here you are always acting in terms of a deep-seated Jewishness which has its origins in the heritage and tradition of our fathers. And, acting as Jewish representatives in whatever activities you undertake, you surely are always under the bright and guiding light ~~that~~ Da Judaism which is more than a historical faith, but is a way of life which should affect each of us every moment of our waking ~~life~~ hours. In this sense, then, are you part of a Religion. Secondly, the Sisterhood of any size and note is further enhanced in its program and method by another very evident fact which, however, because of its clearness, is often quickly overlooked. You are associated, also, with a particular and specialized institution, in this case our Hebrew Tabernacle. Of course

I need not tell you, that this places many obligations upon your shoulders in everything you do, in the manner that you speak, and in the impression that you create, you reflect for good or bad upon the name of our beloved Temple. This, in itself, is ~~almost a frightening~~ an ever-powering responsibility, one which you have taken upon yourselves in the past for honor and glory being an old, established organization which has always seen fit to add dignity and strength to this our spiritual home which we love and cherish. You ~~have~~ must, and every member of Sisterhood should, tranfer the majesty of her presence as a Queen of the Home to the Sanctuary which is the home for all the people of Israel. Needless to say, if a Sisterhood neglects this basic point of view, it becomes an empty organization for the sense of direction and objective is missing. Thus ~~And~~ the Sisterhood will simply be like every other woman's group which dot the face of our towns all over the country. Indeed, for a Sisterhood to be alive and worthy, it must, of necessity, affiliate itself with the religious group and with the institutions it represents. And all this, of course, leads to the greatest goal of all: in direct contrast to the discontented and complaining woman of modern times, the active Sisterhood member will attain a sense of inner gratification and accomplishment which will never forsake her. She knows, by visible evidence and the evidence of the heart, that she has helped to further a cause in which her part is vital. ~~and that~~ Without her, no matter how small her individual contribution, the worthwhile endeavors could not continue. What greater joy and satisfaction can come to any one person, be this man or woman, be this adult or child. This is the type of attitude displayed here and it must continue to be so for we can tell the satisfied woman always as one who has created by the work of her hands, ~~for the organization of which she is a part,~~ a concept of dignity and beauty. This good feeling is written on the faces of our people, it is undeniable, and it is a source of blessing and comfort to all of us concerned with the future and vitality of our living faith. ~~Let~~ the Queen reign in her own home and in her spiritual home, ~~and~~ we shall not be forsaken.

These, then, are the essentials which differentiate the average woman who seeks to do good, from her who actively gives of herself for the greater glory of a cause. Thismakes the woman Jewish, for her entire attitude reflects ~~a~~ her history among ~~her~~ people which has exalted her person to the rank of Queen of the family, Queen of the home, mother of the future. To be a member of our Sisterhood implies Jewishness, responsibility and a sense of achievement and these three bring us to honor you this sacred evening. You are our teachers, our help and our pillar of strength; we pray that the Almighty grant you and your leaders years of faithful service so that you can add to your past accomplishments and fulfill your destiny. "Her husband shall praise her in the gates, and her children shall rise up and call her blessed." This we do as well; for we honor you of the present generation, those of the past and the women of the future. May we continue to grow and prosper, may you succeed in your every desire and may the worth of your organization be recognized by one and all, throughout the land.

Amen

Hebrew Tabernacle, March 29, 1957, Friday even

Sisterhood Service.

3-29

4/5/57-HT FRID FEVE

THE LIVING PLAY BOOK--THE KADDISH.

My friends, as I have previously mentioned to you, the President of Hebrew Union College besides being the head of a theological seminary, is also one of the world's leading archeologists. It is his task to unearth ancient sites on which once stood the cities, temples, arenas and palaces of our heritage. Once every year he journeys to Israel and digs there in the various areas of the land in the hope of discovering more of the ancient dwelling places of our people. It is a most interesting profession and upon his return he always called the students together and spoke to them of his experiences and thrilling discoveries. What always impressed me during these informative talks was the fact that, although our civilization in Palestine was once one of the greatest in the world--particularly during the reign of King Solomon--we, as a people, have certainly undergone great and profound change during the course of the centuries. Now, All that remains of our former glory in the land of our fathers are mere shells and ruins which tell of an age that existed in earlier days but is no more. The magnificent edifices, the places of worship and halls of assembly have long been conquered by dust and sand and are now mere names recorded in the pages of history.

This brings us to ask the question: what is really permanent? The institutions of former days, the culture which was once a part of our religion, and the Temple which stood in all its glory have been swept away by the winds and only a sentimental attachment is retained. For the people who once dwelled in ancient Palestine these were concrete and tangible monuments which spoke of their faith and creed; the eye could see, the fingers touch, the ear could hear the chant of the Priests and Levites, and the mouth could almost taste the sacrifices offered up on the altars of our forefathers. But now, in the mid-twentieth century, our senses can only lead us so far and we must begin to rely on other means or methods in order to attain an understanding of the glory which once belonged to this world.

. . . realm of religion we must look deeply within ourselves in order to find that which is of permanent value and that which continues to exist. The answer is to be found in the manner in which we have learned to express ourselves ~~over the ages~~, and in how we react and approach God as we voice the feelings which are contained within us as human beings. The answer lies in the prayers we have uttered throughout the ages. The years come and go but continually Jews have cried out to God, in happiness and in sadness; indeed, at every moment and in line with every experience of their long and eventful life. It is in this manner that our people have expressed the most meaningful thoughts for when man prays, all superficiality and worldliness fall away and only the basic structure, the permanence, the vital and essential values of his being remain. And, one of the great at of these expressions, which is the absolute personified in the lifetime of the Jew, is the Kaddish prayer. What is this prayer and how did it come to be? How is it that these few words have obtained such a powerful hold on the heart, mind and soul of the Jewish people, as they are scattered over the face of the earth?

To find its beginning we must turn back the pages of history over a two thousand year span of time, to an era when our ancestors were busily studying the Law of God in the great academies of Jerusalem and Babylonia. When a teacher would finish one of his lectures or when the day's activities had been concluded, the students would rise and chant in unison: Amen, may יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא unto all eternity. His great name be blessed. This practice stated that God was part of the school and their studies and that, therefore, knowledge of Torah was essential to righteous living. They learned the Law of God in order to glorify His Name and, also, to attain the kingdom of God on earth. Consequently, those words of the Kaddish prayer were, at first, merely a closing benediction. But this was only the beginning. Soon other phrases and sentiments were added to this short prayer and in due course of time a paragraph had been formed which was considered to be a "Doxology"; which is a prayer of praise

which speaks only of God's power and majesty and greatness. This paragraph begins with the now famous words: יתגדל ויתקדש שמיה רבא "Extolled and hallowed be the name of God throughout the world." It was a call to all Jews to raise their voices in praise of our Heavenly Father, ~~and~~ to acknowledge the fact that He was the Creator of all living things which formed the substance of our Universe. The prayer grew over the years until it took on its present form, but the purpose was still the same; only to speak in terms of grateful thanksgiving of the many blessings bestowed upon by the Almighty. And, still, it was considered only as a sort of closing prayer or benediction reserved exclusively for scholars and the cultured class of people. The universal appeal of the prayer, however, soon brought it to the attention of the less-educated mass of Jewry and, as a result, it became the possession of one and all. It was at this point that a great difficulty was encountered; namely, the prayer was in Hebrew-a language which even our forefathers had already forgotten since their everyday means of communication was the Aramaic language. The remedy was obvious: translate the Kaddish which, incidentally, means to "sanctify", into the vernacular so that the people could understand the words which they ~~were~~ wanted to recite. My friends, it may interest you to know that the Kaddish has never been translated back into its original form and, consequently, one of the most important prayers in our liturgy is today not in Hebrew but in Aramaic, a language spoken by our people close to two thousand years ago. Only the very last sentence, beginning with the phrase עשה שלום במרומיו is left to us in its entirety, in the original Hebrew.

The interesting question which now arises is how this prayer, which was a Doxology, became in essence what it is today, a mourner's prayer. It is certainly a wide gulf which seperates us from the proud affirmation of the greatness of God to the mourning for the dead. But, on second thought is it so far a journey? We must consider the thinking processes of the ancient mind which maintained that every aspect of man's existence finds

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it's root in God. The joy of learning was as much a part of the Divine as the loss of a loved one; therefore, in both happiness and sorrow one could best express the feelings within by ~~praising~~ belief in Him. In doing so one could find hope and comfort in the one instance, satisfacti n and fulfillm nt in the other. Heartache and oppression, within and without, were but for the moment; permanence was only to be found in study of Torah, in steadfast belief in God's rightful and just actions toward the sons of men, and in our speaking of the redemption which would ultimately come to all of us mortal beings, whenever God would decree accordingly. The Kaddish, then, affirms that a finer and better and more stable world was still to come, in the words:

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל

"May abundant peace and life descend from on us and all of Israel, from on high!" It was in this connection that the Kaddish was moved from the public house of learning into the sombre house of mourning and, at the same time, it entered the heart of the Jew to take a place of permanence which has never been challenged or threatened. A smile, a voice, a communion has been taken from us, and true comfort can only come from the Almighty. It is in moments of tragedy and sorrow that we not only need Him most but can or reach Him more readily for our hearts are open to receive the healing balm of solace and soothing faith. The Kaddish, then, became the bridge between God and man for when we recite these time-hallowed words, the world and its physical ailments seem to slip away as the needs of the spirit are revealed. Man and Prayer are left alone to seek the answer in faith.

And then came the Middle Ages, only a few centuries ago. Superstition crept into every area of life and Religion was not immune to this destructive influence. ~~all about us and crept also, into the Jewish service, as it did with the other religions as well.~~ Under the influence of the culture of that day, the Kaddish took on the sole meaning of being identified with the dead. Furthermore, it became a method of rescuing the soul from the depths of incurring her entry into the Heavens. Every soul was in danger, upon leaving the body, of being consigned to the darkest and deepest regions of the nether-

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world and only insistent and pious prayer could change this horrible fate. We are assured, however, that even a twelve month period, the soul can enter God's Kingdom and, for this reason, the people prayed for a year. But then it occurred to some visionary that if the wickedest soul needed a full year of prayer, his loved one's soul, who was good on earth, would certainly not require the same time-span and, thus, the custom of prayer for eleven months crew into vogue. It is for this reason that most Jews today recite the Kaddish for eleven months only although, of course, they have long forgotten the basic reason for this practice. Then, when modern times began to draw near us and the age of superstition was left behind, when [illegible] idea of living a full [illegible] time of prayer became no longer part of our moral service, the [illegible] of our faith in God, of His mercy and His compassion [illegible] minimum of men. One of the finest statements written [illegible] of the Kaddish is to be found in the writings of a contemporary rabbi, Jay Kunz, which is not a prayer for the dead, but a pledge for the living; not a superstitious use, but a [illegible] to be His divine spirit in the [illegible] of our [illegible] the [illegible] of [illegible] . . . .

In this writer's thinking is not [illegible] a pledge for the living." Life is [illegible] and [illegible], it [illegible] [illegible] [illegible]

. . . . .

[illegible] of [illegible] [illegible] [illegible]

THE TWO LIVES OF MOSES. 4/16/57-AT (First Day Passover) 3-30

My friends,

Religion is a complicated and difficult way of life. It is not merely a matter of observance and belief, not only a question of affiliation and more than a support of the charitable institutions of ones faith. Indeed, Religion is all of these and much more. One of the primary assentials of Religion is to be found in the realm of questions and answers; the man who does not seek to know himself or understand the nature of his being cannot be said to have Religion in his heart. If a man truly feels his Judaism he is obligated to pause in the rush and turmoil of his life at decent and respectful intervals and pose to himself this querie: Who am I, what kind of a person am I, and how shall I be true to myself. These are basic and if the person does not deal with the problems these questions present he can never fully enter a religious fellowship, for he shall simply be living his days without a full realization of his purpose, his goal, his meaning in a world which is hardly charitable to his individual needs. It is this type of a personal philosophy which finds its counterpart on this season of the year, at the time of the Passover. When we consider the Seder ceremony, the man Moses and the individual who reigns supreme in his own household, we are constantly confronted by the ~~basic~~ essential theme of the Religion: Who am I?

Let us think, for instance, of the Seder ~~ceremony~~ ritual. Most people consider this to be a family institution where the people gather for religious observance and for friendship. Most people, furthermore, believe this to be an occasion when one only recounts the story of the Exodus from Egypt, how our people suffered in days of old and how they were redeemed by God's strong hand and ~~mighty~~ outstretched arm. But when we look more closely, we will find that the meaning of the Seder is much more complex for in the course of the evening, every man, woman and child present must confront himself with the basic religious question, Who am I. The father who sits in a reclining position must begin to ~~know~~ speculate whether he is simply reading an age-old story or whether the meaning of the tale has significance for him in his ~~time~~ day also

Is he, in our time, a king or a slave, is he free or captive, is his a master or a servant. Certainly, this ~~does~~ refer to the people of ancient days but in our ~~time~~ era the question becomes more ~~basic~~ fundamental: is he a master of his fate, is he a ruler of his own destiny, is he free to choose his own, best way of life or is he subject to the many whims and desires of modern living which make of us slaves to material ~~objects~~ cravings rather than free men who live in accordance with the dictates of our spirit and own sense of values? The Jew who answers the "Mah Nishtano" must ask himself whether he is only repeating words which are written in the Haggadah or, whether, he is truly an educator of his children. Does he teach them a sense of values, an understanding of certain of the principles of life, does he take an interest in their growth and process of maturity, or is his an attitude of indifference brought on by laziness and disinterest. The man who dips his finger into the wine when he recites the ten plauges and who sees the Cup of Elijah adorn the lovely table must face the question of whether his association with the past is simply a token acknowledgement of what has occured ~~in days gone by~~ centuries of or whether he is, and would be, prepared to share in the future history and fortunes of his people. In all this, the question of "Who am I?" reigns uppermost in the mind of the Jew and the Seder, by no means, relates only to a historical event which happened thousands of years ago; it is an ~~event~~ experience which occurs constantly and, likewise, the basic question never ~~does~~ changes.

Or, let us consider the man Moses; for he, perhaps, is our most powerful example of the choice which must be faced by every individual. The type of man ~~who~~ Moses was, is pictured most graphically in the grand production of the movie "The Ten Commandments". This is a work of art and imagination in which the conflict of a person is shown more vividly than all the words of the Bible could portray. One sees the splendor and magnificence of Egypt, the grandeaur of Pharaoh's court, the anguish and toil of the Hebrew slaves, the building of the cities of Pithom and Ramases, the

hovels in which our people live, and the whip of the taskmaster cracks in our ears. In the midst of this contrast of great splendor and fantastic burden, walks the man Moses; on the one hand he is a great man, a darling of the court, a prince of the realm, a victorious Egyptian general ~~and~~ but, on the other hand, he leaves this gold and glory to take upon himself the awesome burden of salvery, dirt, degradation ~~mud~~ and physical hardship. All this in order to discover himself, to find out, once and for all, who he is and where he belongs. The situation may be compared to one where a man is held high above the earth for many years and then, suddenly and without warning, is dropped ever downward until he comes to rest, shattered, beneath even the lowest of Egyptian workers, ~~for~~ Now he is a slave and no more than ~~of~~ a property of his overlords to be dealt with as they see fit, without regard for human rights, dignity or hope. It is in this connection that Moses must discover himself, much as every man in our time must find his rightful place in the world. And, in one of the most powerful scenes in the movie, Moses is placed at the edge of the desert there to find his way to life and freedom outside of the Egyptian realm. ~~And~~, In a series of stirring scenes, Moses threads his way through the wilderness; he battles wind, storm, sand and dust, rain and fatigue, loneliness and hunger, thrist and overwhelming tiredness until he finally finds peace and rest by the well of Jethro, his future father-in law. But what has happened in this walk through the wilderness of Sinai? Moses ~~has found~~ had faced himself in this solitude; he emerges cleansed and ~~clean and~~ purified, he is calm and confident of his ability to lead and he is raised to greatness because he has found ~~himself and~~ his purpose in life. He has ~~found~~ discovered his identity in his lonely ~~walk~~ trek, with only himself for company. ~~and~~ ~~As~~ He ~~examined~~ questioned himself, ~~and~~ thought about his own life, ~~and~~ felt the searing pain of self-examination ~~he emerged from~~ and became a new person. the ordeal a better and more whole ~~some person.~~ It is as if a man had heated a metal in red hot flames until the metal became white with burning heat and then, to strengthen the fiber of the instrument, the ~~creator~~ blacksmith had plunged it into ~~a container of~~ cold wat-

er. There is a hiss of steam, the flame is extinguished, the metal cools but it is stronger than ever and can never be bent again. This was the case with Moses and his person became so strong that he was, in due course of time, able to face the Pharaoh and say: Let my people go.

This setting is one of the greatest lessons for us moderns as we are urged to detirmine who we are. We can only learn about ourselves if we are alone now and then, if we speak to the conscience within, if we take the most important aspect of Religion to heart: to discover ourselves, our worth, our purpose, our place in a world of fleeting days. Pesach, then, can be transformed, if we will it, from a festival which commemorates a physical deliverance of centuries ago, into an occasion for spiritual liberation. As at the Seder we are confonted with the choice we have as men living in a free society, as we look to the ordeal suffered by Moses until he was able to free himself of doubts and confusion, so is the path to peace and self-knowledge open also to each of us. Moses, when purified, saw the vision of the burning bush and heard the voice of God as he stood upon holy ground; every human being ~~may be~~ is privileged to be raised to such heights. But one can only hear the voice of God through stillness, in quiet thoughts and actions, in the willingness to be at peace. The prophet Elijah, whom we invite symbolically into our homes each Seder night, had the same experience as did Moses. He also wanted to hear the voice of the Almighty and he searched for it in thunder, in the whirlwind, in an earthquake and in fire but the Lord was not in any of these. It was then that he heard ~~the Voice~~ God speaking ~~from within,~~ "in the small, still voice" ~~of Deity~~ within. The Psalmist, likewise, could find not answer to God's presence until he learned ~~to~~ "be still, and know that I am the Lord." This theme of silence and solitude for purpose of purification and understanding and knowledge, runs through our heirtage and tradition, and it is all based on the most vital question of Religion: Who am I? The Passover festival shows us this principle in the terms we have mentioned and we only enter into the spirit of the "festival

of freedom" when we are freed spiritually as well as physically from the ills which have afflicted us in the past.

Instead, then, of saying "Why is this night different from all other nights?", let us paraphrase it to read: Why is ~~this~~ my life different from ~~all other lives~~ The lives of all others? Do I follow good instead of evil, am I merciful rather than full of spite, do I firmly believe in justice or will I make my compromise with expediency, is my love for family and friends true and honest and sincere or am I willing to be hurt and lose my self-respect in pettiness and the bearing of a grudge, will I look for the best in people or am I all too ready to seize on their weaknesses, am I a Jew with heart and soul and might or is my belief one of hesitancy and convenience. Who am I and what place shall I occupy in the community of Israel, and in the society of which I am a part. Will I be privileged to see the glory of God as it was revealed to Moses, will I ever learn to know myself in truth, and will I ever have sufficient courage to establish my identity. Am I able and ready to listen to the "small still voice" so that I may hear the words of conscience which will make of me a better, more satisfied individual. Will I take time to hear, will I try to understand, am I willing to suffer the ordeal so that I can ~~be still and~~ know the Lord. Knowledge of oneself is not an easy task, it may take a life-time but what better ~~time~~ hour than this season of questions and answers can we find to begin the process of self examination. It must begin for each of us at some time during our stay on earth or else we have not lived usefully or meaningfully. Two examples of this search for identity have occured in vastly different situations only recently. In the one instance, a father and his son were trapped in a car for three full days in the course of the surprise snow storms which affected so large an area of our land about three weeks ago. When these two men were finally rescued, the older man was asked, what did you think about during this ordeal? And the father answered: "like in a story book, I began to review my life in order to find in it something good that I might ~~be able to say~~ recount "upstairs", so that

I could gain entrance to the Heavenly Gates. ~~And~~ But, what started out as a joke became a deadly serious matter for I could not discover a single deed of kindness and love over the past few decades. In those three days I learned to know myself and I shall never be the same again." And in the second instance, a young 18 yr old girl was selected by a movie producer out of 18,000 applicants to ~~play~~ enact the role of St. Joan in a new version of the Shaw play. She was overcome by the experience and almost lost her sense of perspective, until she received a letter from a young priest, who she had known before he took his vows. This young priest wrote her: "Some day in your life you may have the wonderful difficulty of having to choose whether to be a great ~~woman~~ actress or a great woman, and if you do, choose to be a great woman because it is the only way you will ever find happiness." This priest, of course, understood the great conflict of the human being: ~~question of~~ Who am I! How can I be true to myself?!

It occurs to all of us and the answer lies within. The Seder gives us an inkling of the complexity of life, Moses shows us the way to greatness but every man must still seek his own understanding. May the ordeal of Moses serve as an inspiration for he was ~~raised to greatness~~ permitted to encounter God as a man and leader. May we also be strengthened, may we be enlightened, may we be able to answer the question of identity and may we learn the lesson of ~~our~~ faith in the words of the Psalmist: Be still, and know the Lord.

Amen.

Grant us, O God, that we may be ready to do your the knowledge of God that be granted unto you.

Hebrew Tabernacle, Tuesday morning , April 16, 1957

First Day Passover.

M.F.)

LONG DAY'S JOURNEY INTO NIGHT. 4/24/57 - HT, (FRI EVE) 3-33

When a young man enters his first year of medical school he is immediately confronted with his most basic and essential course of study. This is the subject of Anatomy where the student learns to recognize every bone, tissue and fiber of a persons body; he dissects, analyzes, views under a microscope and, thus, attains familiarity with all that which makes up the living reality of a human being. It is, perhaps, the most intensive course of his academic career for not a single portion of the body is left untouched or unexamined. Now, within recent years this same method of objective analysis and almost clinical examination has been applied to the concept of the family in American life; in the one instance, the palywrite Arthur Miller told us the story of Willie Loman and his family in ~~his~~ the classic "Death of a Salesman". There he showed us how an average family is beaten into submission by the destructive forces of society and economics, so that it is no longer important ~~whether~~ for a ~~that a~~ man ~~is~~ to be liked, he must be "well liked". In the second study, the late Eugene O'Neill placed his own family on the labarator table in his already famous "Long Day's Journey into Night." This play was written before "Death of a Salesman", but produced only last year for the first time. Both of these plays have a great deal in common: both have maladjusted parents, both have two sons who are worth very little, both deal with intimate family problems, such as arefaced by each of us, although, thk God, to a lesser degree. And, in both instances, one first meets a happy, carefree and satisfied family group only to leave the theater, after the final curtain has descended, completely beaten into submission, physically (2) exhausted and spiritually (1) tired. The "Long Day's Journey into Night" is a four hour drama which you should not see if you are looking for light and carefree entertainment; indeed, this drama was so intense that I, among the others in the audience, could not sit still in my seat as the end approached for the sordidness and horror of these four lives made the very air of the theater difficult to breathe and the atmosphere was unbearable. I sensed the same reaction in the others for the applause at the end of the even-

ing was only sparodic, as if the huge audience was simply to weak to clap its hands and the bows taken by the actors were almost mechanical as if they had no power left with which to stand upright before the footlights. It was a thoroughly devastating commentary on the life of that family and one which shall not be forgotten for many years to come; it is, perhaps, one of the best dramas to appear on the Broadway stage within the ~~decade~~ generation.

It is, indeed, a long day as one journeys ~~into~~ toward night. At the outset there is gairty and love and good humor but these last for only a few moments. Thereafter, the journey into night is begun, a journey which gathers speed as the hours fly by, and as the darkness of the evening descends on us we begin to realize and appreciate the degree of heartache and horror which lives in this summer home in Maine. The father is the shell of an actor who once was a famous matinee idol but who has appeared in second-rateproductions for the past few years and cannot reconcile himself to his demotion. He constantly lives in the past and the present is only real insofar as he anticipates the poorhouse which lies at the end of the road. Although quite well to do, he has a mania against spending money and thus endangers the lives of his wife and son because he refuses to obtain adequate, although more expensive, medical care. The mother once loved her husband but that was many years ago; now she is a morphine addict and can only live in the realm of the present when she is under the tranquilizing influence of drugs. Her attitude ~~is~~ (defeatist) ~~and~~ is shown in such sentiments as "What has life done to us?" and, "what is it that I am looking for? I know it is something I lost." and, of course, she ~~refers to~~ lost all that might have been had she maintained her sense of equilibrium and perspective by realizing her position without recourse to drugs. The older son is a habitual drunkard who lives off his father's money and while professing love for his younger brother, in a moment of drunken revelation tells us how much he secretly hates the more sensitive favorite of his mother. And this younger son, through ~~which~~ whom Eugene O'Neill identifies himself, is

lost in death and tragedy, he reads and writes poetry which is morbid and sad and only once was able to relate himself to the world in which he ~~is living~~ lives. This happened years ago when he ~~went away from~~ left home to spend some time on the ships which ply the oceans and of this experience he is able to say, that only at sea was he able to feel "the joy of belonging to a fulfillment beyond men's lousy, pitiful, greedy fears and hopes and dreams". The journey of this family, in more simple words, is certainly not along a happy road but a weary struggle of defeatism, fatalism, despair and heartbreak. The mother sets the tone almost at the very beginning, "None of us can help the things life has done to us. They're done before you realize it, and once they're done they make you do other things until at last every thing comes between you and what you would like to be, and you have lost yr true self forever."

This is the essence of the mood of this play; I find it impossible to elucidate further in the few minutes allowed me this evening. One can only say that as night approaches one feels as if one were pounded by a hammer with ever harder and more rapid strokes until the ability to sense and feel the pain of the family is lost in the pain of the greater wound inflicted by this instrument of torture. Except that in this instance, it is not really a hammer which does the damage but words and actions and demonstrations of ~~love and~~ a desease ~~all of~~ which ~~are~~ is tinged with tragedy. The pity of it is that we start out by thinking that this might well be the story of our own families for, on the surface, all is ~~well and~~ normal ~~that~~ this might well be simply the day's activity of two brothers who love each other and their happily married mom and dad. But, of course, this illusion is soon shattered, as we catch a glimpse of what occurs below the surface. There are fear and forces which unite and which, also, tear asunder. But are thse forces not active in our family lives as well? What family does not have its private digraces, its nastiness, its long-remembered hostilities? What family is not obliged to put up with some unreasonableness on the part of

its breadwinner? What brothers or sisters do not possess that pinch of jealousy that pollutes their love for each other? What wife is not doomed to spend much of her time in the kitchen and among people whom she dislikes? In short, what family does not have its imperfections? There are problems to be encountered in all of our private and family lives but do we ~~result~~ ~~in~~ spawn~~ing~~ such a vile and unsocial and horrible group of individuals as the family of our play? But, you can say, do not be too hard of these men and women for out of them came one of the greatest of American playwrites! And I say to you, that I would rather have a normal family life, with all of its problems both large and small, than produce a genius out of such fantastic misery. And this man's writings, although winning him both the Pulizer and Nobel prizes, are steeped in tragedy and sorrow; he himself was never able to live a normal life nor raise his children to become respected members of society. One son committed suicide, one became a beach-comber and his daughter gained dubious fame as one of the many wives of Charles Chaplin. There is not one member of his family who has ever made a genuine contribution to the general welfare or for man's good.

The question then arises: wherein do our lives and families differ from the one depicted by Eugene O'Neill? I think we can find the answer if we look at this portrait negatively at first. In all the lines spoken on that stage, after the first few minutes, there is not a single instance of love, of warmth, of tenderness, of mercy and of kindness. Each character is involved only with himself, every one is drowned in self-pity and lack of understanding sympathetic is the greatest act of injustice perpetrated by the four members of this psychotic group. Even if there is a noble sentiment, it is immediately turned to hate and bitterness and this is exemplified by the very last line of the play, recited by the mother. "I was happy once," she states mournfully, "for a while!" And on this thought, the curtain fall And, it would seem to me, that this very lack of understanding of one another is the basic illness which afflicts the family. You can not have happi-

ness without a sense of sharing, without a feeling of hope, without a consideration of the desires, yearnings and dreams of the others in your intimate family circle. One can not live any kind of life if these qualities are not strongly in evidence for how else can one establish peace and harmony and security in society and in the world in which we live? If this is the case on such a large scale, how much the more so within the small and restraining confines of the home! Show me a home where there is love, and I will show you the happiness within it; show me a family which cares for every member and I will be able to show you a sense of belonging and security; show me a home where justice is tempered with mercy and punishment is meted out with kindness and I will show you children who are growing into recongizable maturity and normalcy. It all depends on the type of attitude one displays toward ones fellow man, both in society at large and in the home which is the breeding ground for democracy, freedom and the rights of the individual. How can a home or family exist without some love and tenderness, how can a person survive if he does not feel that others are truly and sincerely interested in his welfare and future. It cannot be done or accomplished except in these positive, specific terms, either among us or in the family drawn for us by a playwrite, no matter how famous or orignial or brilliant he may seem at first glance.

We of Judaism have always justly prided ourselves on the family heritage which is part of our faith. Open any sociological text-book and you will find reference to the Jewish family as that one unit which has always survived although the world may have been torn and wracked by turmoil and destruction. We have survived because we have as part of our basic religious structure the thought that love of parents for children, and children for parents is indispensable to the welfare and future of our people. We have maintained this attitude from earliest times, through the persecutions of the Middle or Dark Ages, through the ghettos of the western world and we continue to be faithful to our ideal in these trying times of modern di-

stractions. This is the essence of religiosity for us and our loved ones and it might have helped that family of our play had they taken to themselves a bit of godliness and had enclosed their lives with sanctity. To each of us comes trial and tribulation, dissapointment and frustration but the healthy minded individual knows and understands that only as he joins forces with his loved ones, he will be able to face the days ahead with courage and fortitude and faith in his ultimate survival. Herein lies the difference between one type of family and ours; and, ours is the better whether ~~or not~~ we ~~be~~ produce a genius or not. At least we have love, warmth and normalcy and this cannot be cherished enough. In this realm lies our greatness and the continuity of our rich, spiritual family life.

With all the desease of body and mind found in that family which made the long day's journey into night, they might have done well to look for guidance and inspiration and perspective to the words of the Psalmist: O Lord, what is man that Thou art mindful of him? And, the son of man that Thou thinkest of him? Yet, Thou hast made him little lower than the angels and hast crowned him with glory and honor.

Amen.

× This poet, in his immortal words, focused attention on the dignity + nobility to be found in every human being, an awareness which is missing in the ~~world~~ people created by our modern poet.

Hebrew Tabernacle Congregation April 26, 1957 Friday evening.

THE UNION PRAYER BOOK. 5/3/57 - HT (FRI EVE) 3-34

My friends, history plays funny tricks with events and people. Who would ever have thought, two centuries ago, that out of some innovations made by a German Jew there would grow one of the most dynamic movements in Judaism. Israel Jacobson and some of his friends wanted no more than to beautify the Jewish service and, yet, they proved to be the catalysts which brought into flowering the ~~Reform~~ liberal movement of our ~~time~~ faith. Furthermore, who would ever have thought that the concept of American Reform could possibly come out of that region of our country, known as the Mid-West, when all signs pointed to a ~~flowering~~ growth of the new theology in the east, ~~particularly right here in New York and Baltimore~~. New York was the logical ground for development since so many of our coreligionists landed in this city; they settled and worked here, they built here the foundations for a Jewish life ~~which~~ was to leave an imprint on all the succeeding generations. Baltimore became famous as a place of Jewish settlement because it, likewise, ~~also~~ was a point of debarkation and, also, because one of the greatest men of the new movement settled there. This man's name was David Einhorn, one of the ~~greatest~~ most honored and ~~most~~ respected rabbis within the early span of our movement. The Jews who came to these shores in the early and middle 19th century were all of western-european origin; German was their common language and by trade they were mostly merchants. But despite all of these signs of promise for the east, and there was great wealth and ~~interest~~ industry, the dominant figure and settlement for the new ~~orientation~~ movement came out of Cincinnati, on the banks of the Ohio River. In order to understand this trick of history, we must be aware of the development of our own country. When our ancestors came to these shores they went about the State of New York, and neighboring areas, with packs on their backs ready to sell to one and all, for cash or credit. The great influx of Jews, however, soon made it evident that the ~~industrious~~ far-sighted would have to branch out and thus, they moved their centers of business farther and farther away from the eastern sea-board of the United States. As a consequence, many of our people boarded steamers, sailed up the Hudson, went westward by way of the

Erie Canal and the Great Lakes, and journeyed down the Ohio River to the strategically located ~~xix~~ Queen City of the Ohio Valley, Cincinnati. It is for this reason that, even in our time, the great majority of the department stores, ~~in~~ that area ~~of our land~~ are of German-Jewish origin.

But, of course, these people in a strange land, ever confronted with a wild and disorganized frontier, soon banded together when any ~~goodly~~ appreciable number ~~of them were present~~ had gathered in any one section of the Mid West. Congregations were formed, philanthropic institutions were founded, cemeteries were incorporated and laymen functioned as rabbis until the spiritual leaders were ready to leave the East ~~and~~ to bring their new brand of religion to the newness of America. It was a strange group of clergymen who made their way west, but a group admirably qualified for the new tasks. These were men who had courage and wisdom, these were men of sound rabbinic scholarship, and these were men who had already faced the wrath of their enemies in Europe, these enemies being more of the orthodox Jewish variety than the ~~reactionaries~~ officials of their former governments. The men were educated in the Yeshivas of Europe but, also, had University training and would prove to fit well into their new environment. They were reform for the most part and this is what the people wanted; a religious orientation which could ~~coincide with~~ understand the problems they would meet in their new secular surroundings. On the other hand, this great growth and dispersal of Jews along the new frontiers brought a state of religious anarchy to the United States such as has not been seen since that early day. Every congregation had its own prayerbook, every prayer book was written by a particular rabbi, and every rabbi considered himself to be the one source of authority within the confines of Jewish settlement, both east and west. It remained, then, for the leading rabbi who was at the center of this new area, Isaac Mayer Wise, to institute proceedings ~~so as to~~ which would organize all the congregations in the land, under one authorized agency. He worked on this ideal diligently and while all the rabbis of the west were willing to join forces, the eastern

faction was not ~~willing~~ readily to surrender its autonomy. Particularly David Einhorn, of Baltimore, was vigorous in maintaining ~~his~~ the supremacy, (his more radical views) and only after a number of decades was a compromise affected. Both Einhorn and Wise had written their own prayerbooks, both of which were the leading exponents of a reform theology in America. The solution was as follows: if Einhorn would join the central authority of the Mid West, Wise would adopt the prayer book of the East. In this fashion, my friends, were born the first two notable achievements of an American Reform Judaism: the Union of American Hebrew Congregations and the Union Prayer Book. Einhorn wrote and spoke in German and our prayerbook is an almost exact, (english) translation of his german text, although, of course, the book has undergone several revisions within the course of the last fifty years. The purpose of this text was to "unite" all the many factions within the reform movement; thus, a ("united" or) Union Prayer Book. This was such a notable achievement because ~~already~~ in Germany, (already) the attempt had been made to establish one liturgy for the new movement, an attempt which was first formulated in the city of Kassel in 1868 and which failed dismally. Not till 1894, ~~however,~~ in Atlantic City, was this ~~idea~~ dream brought to full realization (as a result) when the west made its compromise with the east. It might be added, incidentally, that this new Union of all reform ~~sources and~~ congregations soon led to the establishment of a training center for rabbis with an American background, this to culminate in the establishment of Hebrew Union College.

Now, it goes without saying, that the Reform Prayer Book is different from the Siddur one ordinarily encounters in more conservative or orthodox Houses of Worship. To begin with, perhaps you have noticed that we read our prayerbook, and open it, from left to right, which is a complete departure from the usual procedure of Hebrew liturgy. Furthermore, our services are divided into five sections, each of these dealing with a particular and special theme but all of them centering around the basic and essential core of the ancient rites of our people. Thus, in every service, you will find a Borchu, a Shema, an Amidah, the Adoration, and the Kaddish.

This is ~~already~~ quite an achievement for I have in my possession a copy of the prayerbook used by the Reform Congregation of Berlin, where only two sentences in the entire book are in Hebrew. These are the first lines of the Shema and the Kaddish; all else is in German. Of course, most of our service is in English, not because we want to discourage our people from the study of Hebrew but, most important of all, because we want them to understand the words which they utter as they come before God. Now these five sections are developed along the following themes: first, we speak of the Sabbath's influence on home, family life and children; secondly, we recall the enduring place which the Sanctuary of Israel occupies in our hearts and lives; thridly, we herald the ideal of brotherhood among peoples and nations, which is an outgrowth of ~~the~~ our great prophetic tradition ~~of our Jewish heritage~~; fourth, we speak of the serenity of prayer and the mood for reflection which come to a worshipping Jew as he ~~gives~~ surrenders his spirit into the hands of God and humbles himself before the Source of all life ~~and goodness~~; and, fifth, we speak in terms of ~~our~~ the people Israel in a prayer which closes on the triumphant note: "Imbue us who live in lands of freedom with a sense of Israel's spiritual unity that we may share joyously in the work of redemption so that from Zion shall go forth the law and the word of God from Jer." We are to alternate these five distinguished themes, week by week; some congregations follow the English or secular and others the Hebrew calendar. But, ~~what is most important of all~~ greatest significance, is the fact that no matter how frequently we utter these words, their message and meaning and dignity never lose their freshness and modernity. It has been my privilege to read these same words thousands of times and I never tire of their beauty and inspiration; indeed, not a Sabbath passes when some new insight ~~is not presented to me~~ does not leap from the page as the words are read with new and different tones of emphasis. I would go so far as to say that ~~this~~ our Prayer Book ~~which we use~~, is the most majestic of all those used by the major faiths in our western world.

But, with all our ~~praise for these words~~ emphasis on history, we must look at some other

interesting and intriguing aspects of the prayers. For instance, despite our reform theology certain traditional concept have never been abolished from the text. The Reform Jew who, in our time, lays Tefillin every morning is a rarity and, yet, at each service we recite in the Shema paragraph: וקשרתם לאות על ידך והיו לטטפות בין עיניך "Thou shalt bind them for a sign upon thy hands and they shall be for frontlets upon thine eyes." Furthermore, within reform we do not believe ourselves to be a specially selected people, the chosen of the Lord. And, for this reason, we have eliminated from the Kiddush the words: אשר בחר בנו מכל עם ורוממנו מכל לשון "who hast chosen us from among all peoples". On the other hand, within the Torah blessing the same sentiment occurs, but here any thought of change would be inconceivable. These are but a few indications of the contradictions ideas prevalent among the formulators of this idea prayerbook but other changes have, of course, been made. In certain instances, some changes have been made both in the Hebrew original and in the English translation; at other times, the Hebrew has been left intact but a translation appears which is completely unlike the original but is more in keeping with the spirit of Reform Judaism. In short, every prayer has been examined and tested and tried; the arguments raged for years, not only between east and west but also between the laymen who were, at the very beginning, the sparks which gave fire to the new movement. Now, But in due course of time, the matters of controversy have been resolved and a very important result became evident: Reform Jews, all over the country, adopted this version of the prayer book and, by so doing, were united in a common ideal, message and mode of worship. In other words, because of this accepted text prayer book you are linked with every reform congregation in America and no matter where you will go for worship, you will feel at home and you will be aware that these thoughts bind you to a great and dynamic movement which will flourish and grow, God willing, for generations to come.

The compromise between east and west, therefore, has proven to be beneficial to all of us. We are the inheritors of a great and lasting tradition and we are justified in raising our voices in joy of triumph. But

the factor of supreme import is to be found in this: that the purpose of our forefathers has been fulfilled. They desired to write a United Prayer Book which would "unite the soul-stirring reminiscences of the past with the urgent demands of the present, to enhance the solemnity of the service by combining the time honored concepts of the past with those modern prayers and meditations" which would fulfill the needs of the present day individual And this, after all, my friends, is the purpose of any prayer book: to express the needs and longings of man in that language and mood through which he can best give voice to the feelings which are within him. I believe tht our prayerbook fulfills this function, whether we speak in Hebrew or in English, as long as the community of Israel is ~~united as it expresses~~ joined in expressing its hopes and dreams for the future. ~~before Him who reigns on High~~. In every sense of the word, these are the sentiments of a modern Jewry, without which our faith may well have been decimated by the forces of the past.

Yesterday, today and tommrrow we ~~shall~~ say, that which is the keynote to our living faith: "Look with compassion upon Thy children, and grant us strength of love and purity of purpose, that we may live together in unity, and work together in peace and concord, so that the well being of all may be promoted and Thy name, O God, be glorified in all the earth".

Amen.

Hebrew Tabernacle, Friday Evening.- May 3, 1957

REPORT FROM TORONTO, PART I. 5/24/57-H.T. (FR. ENE) 3-36

My friends, Several weeks ago I spent four days in Toronto, Canada, attending the Convention of the Union of American Hebrew Congregations as your official representative. Three thousand men and women gathered from every part of the United States, Hawaii to join with their Canadian friends in discussing the many problems which are affecting the course of our movement in our time. It was a Convention unlike any I had ever previously attended; play and rest were at a minimum, meetings and discussions and smaller conferences occupied the dominant portion of our stay in that ~~northern~~ city. The reason for this attitude of all work and very little play is to be found in the fact that the Convention meets, first of all, only every other year, and, secondly, it is composed of business men and professionals who were not intent on having ~~themselves~~ a good time but, were seriously interested in bringing about a solution to the ~~many problems~~ complex matters which affected the Reform movement in this day and age. These were dedicated individuals who, when back in their home towns, devote many hours and much effort to their religious institutions. ~~There were rabbis present at all of the sessions but they numbered no more than 250 and they were also very much in the background of the convention picture.~~ This was, primarily, a layman's convention as the Union of American Hebrew Congregations is an organization made up of, and supported by, the thousands of individuals who comprise the constituency of our liberal ideology in America.

Everything was beautifully organized and all centered around one meeting place, hotel located in the midst of the city, easily accessible to ~~all~~ the many hotels which housed the three thousand delegates. Every morning, Monday through Thursday, the general assembly met for discussion and meeting of minds, resolutions were presented and problems were debated from the floor at great length. Every afternoon this large group of people was broken up into smaller units, labelled either "workshops", or "idea clinics" or "seminars". It was in these afternoon meetings that problems relating to particular congregations were discussed, as well as matters of dispute affecting a reform

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be specific, he called attention to the question of the Negro's rights in the southern communities of our land and stated, quite matter of factly, that Jews can not but voice their objections to the conditions which exist. On the other hand, he forgot to mention in his denunciation of our southern coreligionists, that the homes of many Jews have been bombed, that their

theology or Judaism as a modern way of life. These afternoon discussions, which to my way of thinking were of the greatest significance, will be discussed by me from this pulpit next week. In the evenings, Sunday through Wednesday, we heard four of the great men of our movement deliver major lectures relating to the crucial topics affecting us as Jews in our time. These four papers were, of course, the popular highlights of the Convention and I would like to inform you of their content tonight. On Monday evening, we heard the renowned Dr. Sol. Freehof of Pittsburgh, durely one of the great scholars and orators of our generation. He discussed the pros and cons of a Guide to Reform Judaism, a type of modern Shulchan Ar. which would crystallize and define for us the essential practices and observances which ought to be a part of our lives as Liberal Jews, living in the mid-20th century. We have a type of anarchy in our movement today: 1 or 2 day holidays, hats on or hats-off, Kosher or non-K in the Syng., diff. pronunuciations of the Hebrew language, Confirmati n at 13, 14 or 15, and other more basic disputes Dr. Freehof explored the widdom of the idea of whether a sort of guide shoul be prepared which would equalize all these pracitices in our Temples. This whole question of regulating our customs and practices, so that a measure of equality may be achieved, has caused much controversy and heated discussion. It is a subject on which more will be heard in the years to come and I look forward to discussing this matter fully, and at length, at an early time in the fall of this year. On Tuesday evening, we heard Rabbi Gittelsohn of Bos as he addresed the assemblage on the need for Social Justice in the turmoil and tumult of our modern way of life. He touched on the issued of segregation, ethics in business and industry, internation and national programs for development and the need for a moral committment on every front of personal as well as community life. Whereas many of our people were very much impressed by this presentation, it was my personal opinion that the discussion was not as fruitful as it might have been. I was upset by the verdict of Rabbi Gittelshon that every issue in life is either shaprly black or white, with no intermediaty ground on which to reach a solution to the problems which affect us as a nation. X

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children have been molested, that businesses have been boycotted, that rabbis have been threatened with lynchings and that flaming crosses have appeared in the middle of the night on their front lawns. When people are confronted with such persecution right here in the United States, it would seem to me that the matter is more than "yes" or "no" proposition and that there are many other factors which must be taken into account. These, however, were hardly mentioned by the Rabbi. The following evening, on Wednesday, on the occasion of the closing banquet, we heard Rabbi Abba Hillel Silver deliver the major address. I can say without fear of contradiction that there was not a single person in that huge Armory where the dinner was held, who was not spellbound by the magnificent message brought to us by this great man of our movement. Rabbi Silver brought into focus the ~~crying~~ anguished and desperate need of our Reform Judaism for an attitude of worship, which seems sadly lacking among the vast majority of our people. Furthermore, he called attention to our uneducated laymen who delight in the social programs planned ~~and executed~~ by their Temples but who spurn the Adult Education courses offered, rarely seek the strength of their Sanctuary. Indeed, he went so far as to say that unless we concern ourselves more with the fundamentals of our faith, worship and education, we may well lose our place as one of the leading ~~and most~~ exponents of a dynamic religious ~~movements~~ philosophy, of ~~the~~ value to a troubled western world, and he was not ~~only~~ referring simply to Reform Judaism, but to the ~~xx~~ Religion as a whole. To highlight his point of view, he told the story of the poet Heine who was standing before a great cathedral with a friend. The friend asked, "How come they do not build cathedrals like this anymore?", and Heine answered, "Because in our time, men have only "opinion" on the great issues which face them as human beings; in days gone by, men had deep and strong convictions, religious and moral. It takes more than opinions to build cathedrals, it takes ~~opinions~~ convictions." It was this sentiment which made a profound impression on all of the delegates and it was the type of challenging and stirring address, made by a great leader, which gave one a sense of renewed life and vigor as the delegates prepared to re-

turn to their home communities. These were some of the general highlights of the Conventions, with the much more dramatic and personal phases of congregational life to be discussed next Friday evening when we return to the "idea clinics, workshops and seminars".

But one more address must be examined by us, and I refer to the State of our Union message, delivered that first evening by Dr. Maurice Eisendrath Now let us understand that t is was not a sermon in the ordinary sense, nor a simple report telling one and all how good we are and what great progress we are making and that which we hope to accomplish. Whereas words of praise and commendation were abundant for those who had earned the respect of the leader, it was on the whole, one of the most courageous and challenging lectures I have ever heard. I use the word "Courageous" advisedly and I mean to imply no less than this word signifies. Dr. Eisendrath was confronted with representatives of every area of American life, every profession, every political sentiment, south and north, eastern interests and west, the more orthodox and the ultra-reformed of the Mid-West and yet he bowed to no one group or sentiment. He spoke at length and he represented his point of view; it was honest, forthright and splendidly done and whereas we may have violently disagreed with some of his points, we were certain once and for all just where the leader of our movement stood on the great issues of Reform Judaism. Let us consider one example of this type of presentation. The "Union", through Dr. Eisendrath, has made its voice and prestige felt on many of the leading issues of the day; in some cases, much to the dismay of our more conservative Jews as they are scattered all over the United States. They resented, for instance, the Union's pro-Israel stand and Rabbi Eisendraths forthright answer to President Eisenhower at the time of the Suez crisis. And to this criticism Rabbi Eisendrath answered, "Strange is it not, that we Jews who were the first to provide the world with the concept of a God who requires not hymns of praise but "to do justly and love mercy" should question the very essence of our faith. I am not one of those who

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places paramount importance upon "Mah Yomru Hagoyyim", "What do the gentiles say" so that this slogan, for fear of offending anyone, be our guide in every pronouncement which issues forth in the name of the Union. I am one of those who believes in the righteousness of Jewish morality and I shall stand by Judaism no matter what the Gentiles say. This is but one example of forthright speech which made a deep impression on the assembled delegates, which drew a large response in enthusiastic applause ~~our fellow Jews squirm with anger and fear, as these pronouncements would later appear in the Canadian press.~~ Furthermore, he referred to that congregation in the South whose Temple Board unanimously passed a resolution telling our Rabbi E. President Eisendrath that "Judaism in general and Reform Judaism in particular have no relevance to the problem of segregation". He went on to state in the most eloquent and, at the same time, sarcastic terms, "I do not suppose that the prophets Amos, Malachi or God Himself were present at that particular congregational meeting to render a minority report. I refer to that same prophet Amos who said, "Are ye not as the children of the Ethippians unto Me?" and that same prophet Malachi, who said" Have we not all one Father, has not One God created us?" I wonder also whether, during the days of the Passover which we concluded during the week just gone by, that congregation had any real awareness of God's presence in its Temple, which would have been disturbed today as He was during the days of the Egyptian bondage, by the refusal of some of our fellow Jews, ~~of our Reform movement,~~ to heed His timeless and so timely appeal, Let my people go." I here need hardly add that with these words that particular congregation's disgraceful resolution was unanimously rejected on the floor of the Convention and I know that I echoed your sentiments ~~in this matter~~ when I voted with the majority.

Many other problems and points of view were cited by him and other speakers, but I only wish to comment on one other aspect of the proceedings. It was very evident to one and all that the Youth Movement of Reform Judaism is growing by tremendeous numbers. It was this same Youth Movement which was honored in a number of ways by the Executives of the Union, this being

the first time that the ~~Youth was~~ young people were actually permitted a place on the program of the Convention. I thought that the recognition granted to Your Youth movement was particularly gratifying for this aspect of the Union's activities deserves our ~~uncompromising~~ wholehearted support, both moral and financial. The Youth movement has grown into the thousands, with a network of organization spreading like a tree with many branches over every area of the United States, Canada and Hawaii and it is in this movement wherein lies the future of our liberal ~~movement~~ ideology.

My friends, this is a ~~basic~~ outline report of the essentials of the Convention. I am truly sorry that you could not have been with me to sit in on some of the greatly interesting and absorbing discussions. I think you would have been proud of the movement of which you are a part for it gave evidence of the fact that it was every growing, universal in scope, and majestic in the ideals it espoused. With all the factions being heard, with all the differences of opinion taken into account, with all the individual complaints and congregational grudges being considered, one truly felt that there was a unanimity of purpose ~~in evidence~~ which made of this gathering something glorious and heartwarming. It was the type of convention which gave rise to a feeling of wellbeing and accomplishment so that, as a united ~~movement~~ Lib. Judaism, we could echo the words of the prophet: How goodly are thy tents O Jacob, thy dwelling places, O Israel.

Amen.

מה טבו אהליך יעקב משכנותיך ישראל

Hebrew Tabernacle, Fridayeve., May 24th, 1957

REPORT FROM TORONTO: PART II. 5/31/57-HT (FRI EVE) Rind 3-37

My friends, not too long ago, this congregation was ~~generous~~ enough to send me to Toronto, in order to attend a four day convention of the Union of American Hebrew Congregations. It was a ~~most~~ very worthwhile experience and one which I shall treasure for some years to come. Because I feel it my duty to report to you ~~on the proceedings of~~ our that gathering of three thousand dedicated members of the Reform Movement, I dwelt on part of these ~~discussions~~ proceedings in my sermon last Friday evening. At that time, we ~~dwelt on~~ spoke the major lectures delivered by the four ~~of the~~ leaders ~~in~~ of our liberal wing of Judaism; beginning with the Presidential address ~~of~~ by Dr. Maurice Eisendrath and, also, commenting on the talks of Rabbis Freehof, Gittelschn and Silver. It was they who set the tone and high level of the four day convention; they brought to the delegates a fund of knowledge from which we learned a great deal; they delivered to us a challenge for a greater Judaism, which inspired; and they made us aware of certain problems which faced us as liberal Jews which brought us to a point of dedication from which we shall not so easily be moved. Of course, when a man speaks to three thousand men and women at a time it is quite impossible to ascertain individual ~~reactions~~ feelings and points of view and, thus, allowance ~~was~~ had to be made for the expression of personal reactions. ~~and for~~ we wanted to deal~~ing~~ with those individual problems which affected ~~the smaller and larger~~ our congregations, allowing for every degree of size & liberality, ~~as they are to be found across the length and breadth of our land~~ movement. Consequently, for the duration of three afternoons, Monday through Wednesday, the delegates were divided up in to smaller units, labelled "idea clinics, workshops or seminars". These smaller groups, then, were again sub-divided to fit those congregations which had three hundred or less families, ~~as members~~ and those which had a membership of over three hundred families. The Hebrew Tabernacle, of course, fit well into the larger grouping and this was all to the good for, either by accident or design, the better men in the field conducted the meetings designed for the larger units. The delegates, on any afternoon, had a choice of where they wanted to attend and the three afternoons could roughly be

divided into the following major catagories. First, there was the practical point of view and this included workshops in: Music in the Synagogue, Bar Mitzvho, Bas Mitzvoh and Confirmation, Fund Raising, Public Relations, and functional Synagogue architecture. On the second afternoon we dealt in terms of Ideas, discussing the theological principles of our liberal faith: God for 20th century Man, Torah, The Prophets, The Chosen People Concept, Israel and the Purpose and Goal of Man's Life. The last afternoon, on Wednesday, we held a series of seminars, mostly relating to the field of Education. These were some of the discussions you could have attended: Making the Home more Jewish, What to teach our children, Adult Education, Programming for Youth, the use of Audio-Visual Aids in the Classroom, and Judaism as an aid to Mental Health.

As you can see, from this incomplete recitation of titles, there was an abundance, variety of opportunity for learning and more often than not, it was a hard choice as to which discussion one should attend. Some of my friends and I resolved to move from class to class in order to get a full benefit of the discussions, spending about 15 minutes in each room. However, this plan was never followed for the initial discussions were of such great interest that once we had entered a worskshop or seminar, we stayed in order to learn and express our points of view. I would like to begin by telling you of the most remarkable development which took place at this Convention. One entire afternoon, as I have mentioned, was given over to a discussion of theological principles as they are to be found in Reform Judaism. This opportunity to learn was unusual in itself because it is the first time that such a program had even been included in a Convention of the Union. Furthermore, prior to the Convention time, there was a great debate between the laymen and executives of the Union; dark predictions were heard that no one would ever be tempted to attend one of these theological classes. The prophets of gloom and despair announced to whoever would listen that only the rabbis were interested in God; that the laymen would hardly concern

themselves with the ~~matter~~ subjects of sin, atonement and life after death. Personally, I did not share this philosophy of doom but then, I had no way of knowing which side would win the argument. On the afternoon designated, I arrived at the room which had been assigned us ten minutes ahead of time & I had selected the "idea clinic":"The purpose and goal of Man's life." It was the most amazing sight: the room was filled with close to a hundred persons and even when we had all moved to larger quarters, the latecomers were able to obtain only standing room. We heard afterwards that every meeting on theology had been flooded by delegates: they listened quietly and earnestly, they overwhelmed the speakers with questions of such intensity that it proved once and for all, that our people were deeply interested in the theological beliefs of their faith. This was a most heartwarming experience and one which was talked about by one and all as the great revelation of a new interest which was making itself felt in our Reform circles. We could spend hours discussing the "why" of this upsurge in interest but we shall leave this to the fall of the year when, taking my cue from this convention, I have already planned to deliver a series of lecture sermons on the theology of our movement for I somehow feel that you, as all these other delegates, are interested in the fundamental beliefs of our faith.

On one of the other afternoons I attended the session called "Bar Mitzvoh, Bas Mitzvoh and Confirmation". I felt that this would serve a good purpose for we of this congregation, as many other Temples in this and other cities, are affected by this very serious problem. ~~It has long been my opinion, in which not all my friends share~~ many men in the field privately feel, that Bar Mitzvoh is rapidly becoming the most useless ceremony in modern Jewry. In days gone by, when the ceremony of Bar Mitzvoh was first instituted, the boy of 13 was truly a man. He had been attending Cheder since he was five; he knew Torah and Talmud by heart and, more often than not, he was already contributing to the support of his family in the ghetto life of the time. Furthermore, there was a continuance of his new status in religious life: the Bar Mitzvoh was actually permitted to conduct

religious services and discuss the Sedra of the week. No one dreamed of huge banquets and orchestras were unheard-of, as this was a religious ceremony denoting nothing else but that the young man was now obligated to observe all of the commandments of the ~~Law of God~~. In our time, needless to say, this picture no longer exists as the children not only in Reform, but also in the more orthodox, congregations hardly are aware of the deep and stirring meaning of this occasion. It is the rare child who today understands his newly attained status in the religious community and this is not ~~only~~ the fault of the child but the fault of the parent. The boy knows that he is no more different the day after his Bar Mitzvoh, than he was the day before it; he is not an adult in any sense of the word, indeed, the adult world will not accept him as a member of equal status. This points were brought into focus by our discussion but we were not able to achieve any significant results. We know that Bar Mitzvoh can never be eliminated from the way of life ~~of a Jew~~ and that, in the best of Jewish tradition, we ought never penalize the child for the sin of the parents. One good idea did emerge from these talks; namely, that parents ought to come for discussion and learning to the rabbi, during the year prior to the son's Bar Mitzvoh so that they may learn to appreciate the more complex meaning of the ceremony. ~~At~~ This, the same time, as their son is taking his more specific instruction to prepare him for the great day. We shall see whether such an idea would be practical in this congregation and, if so, whether it will help to change the picture to a more wholesome one.

On the last afternoon, for the topic of Education, I attended the session which previewed the new "Union" film-strips, to be used as an educational technique for our classrooms. This presentation was very informative but not always interesting. We saw four films, dealing primarily with the holidays and it remains to be seen how meaningful these presentations are to the children enrolled in our religious schools. I think, more than anything else, the session pointed up the problem of how difficult it is to attain

the proper texts and techniques for our children who, when objectively viewed, have little conception of, and understanding for, the history of our past. For instance, when we teach our children of the slavery of our people in the land of Egypt, how much of this can our youngsters really appreciate. Do they know the meaning of slavery? Have they ever felt the gnawing pain of hunger? What meaning do the terms "taskmaster" and"overseer" have for them and, even more so, the closest they have ever come to the "lash" of the slave driver is the whip used by the stage coach drivers as they urge on their horses in the western movies. It is, of course, good that we are living in a different age and time, an era without such oppression and bondage but, on the other hand, will the modern generation of suburban children ever really learn to appreciate the lesson of their past? This is but one example, which would be multiplied a thousand-fold, and it is a problem with which the modern educators are struggling. (I fear, without much success but then it is not for me to criticise for I can not offer a more worthwhile solution.) These matters, others were brought into the open in Toronto, were discussed in detail and, if nothing else, we drew comfort ~~in~~ from the fact that all of us were suffering to the same degree.

Thus, with these afternoon sessions we come to an end of our analysis of the physical arrangements of the Convention. I am certain you understand that these comments have been very much reduced in the interest of time; four days of exciting convention have been capsuled into forty minutes of sermonizing. I would seriously suggest to you that you make a mental note to attend the next Convention, which will be held in two years. It is truly a worthwhile experience and one from which you will profit greatly; in fact, since this is a laymans convention these two reports should really have been given by one of our members, rather than from the rabbi's vantage point. However, I am very grateful to you for the opportunity you presented me since ~~for~~ these four days really helped me in a number of ways. First of all, it allowed me to gain a sense of perspective in

~~relation~~

relation to the work and problems of other congregations. It was a grand feeling to discover once again that our congregation can hold its own with the best and largest of the land; that, at the Hebrew Tabernacle, all those elements exist which make for progress and achievement. Secondly, I am grateful for having been allowed the opportunity to listen to the great men of our movement for you will reap the benefit of this experience. In the year to come, I shall often refer to the messages they brought and, thus, you will gain from the greater knowledge of these ~~men~~ leaders. But, most of all, I am grateful for the chance to exchange views with some of ~~them~~ my contemporaries in the field, to discover for myself that I am not as far removed from the ~~ways~~ trends of ~~thinking~~ thought as these exist within the Reform ~~Judaism~~ movement. This is a gratifying experience for it shows me that, by myself, I have been able to keep up with the progress of others. This realization can only be for the good of the congregation ~~which I serve~~, and I then feel that I am fulfilling the trust placed in me by the members which I serve. It is for all of these reasons, and many more, that I express to you my heartfelt thanks and I close my report to you on the Convention of the Union of American Hebrew Congregations by citing that descriptive verse ~~of hope and faith~~ which seemed to me to characterize the totality of our movement's activities: "From the rising of the sun unto the going down thereof, we shall praise the name of the Lord."

Ps. 113:3

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ׃

Amen.

Hebrew Tabernacle Cong., Frid. evening, May 31, 1957

CONFIRMATION SERMON. 6/4/57 - HT (Rev Shavuoth) 3-38

My friends, adults have the habit of asking ~~kittle~~ little children the age-old question, "What do you want to be when you grow up?" And, while the answer varies with the age of the child, it invariably involves the selection of a profession which the youngster considers intriguing, or challenging, perhaps dangerous, or bright and flashy and, certainly, exciting. He may say, I want to be a fireman, a cowboy, a baseball player or anything else which may appeal to him at his particular stage of development. And, usually, this is not a difficult choice for a youngster for, in terms of his early years, he has his future ~~all~~ completely planned ~~out~~. He imagines himself to be an exact replica of the man whom he has taken to heart as his special hero; he gives little thought to the danger inherent to a certain profession, he only knows that his man always wins, that in his world good triumph over evil, and that homage is paid to the man whom he admires and respects. This type of an attitude is good, of course, for a certain length of time but as the years pass the young man begins to change his mind. He is no longer attracted by the bright and flashy hero but he makes his choice of a life's career on a much more wholesome basis. He may still want to be a fireman, but for different reasons; he may yet worship the abilities of the baseball player but he has learned in the intervening years that he can never attain the status of the Major Leagues. In other words, he has not only grown ~~mentally~~ physically but has matured mentally, and has gained an entirely new perspective of his place in the world of which he is a part.

I cite this matter to you on this evening of our Confirmation ceremonies for I have a secret hope that some day a young man or woman will respond ~~to~~ ~~the~~ answering the question ~~of~~ "What do you want to be when you grow up?", by ~~saying~~, "I want to be a Jew"/ Of course, this answer may seem silly to you at first thought since, in a certain manner of speaking, you are Jews already. But, on the other hand, my way of interpreting ~~Jewish~~ Jewishness and yours are probably very different. You young men and women, seated on this pulpit this sacred evening, are Jews because you were born of Jewish parents;

no one was asked as to his preference, you have to accept the fact, you were brought up in a certain way of religious living, and you were educated in the ways of your faith in terms of the ideals and principles which are ~~indicative of the nature of~~ associated with this congregation. In short, no one asked you what you wanted to be and I often wonder as to your answer if you were faced with a decision this very day and hour. What do you want to be as you grow into adulthood? Do you really want to be a Jew?

This question takes on added significance when we consider it in the light of this particular holiday. Traditionally, Shevuoth is that ~~holiday~~ festival at which time the Torah was given, on Mt. Sinai, to Moses for all the children of Israel. This marks an historic occasion for prior to this time our ancestors were not really Jews, they were merely a group of people who had a common national or ~~historic~~ racial origin. But, religiously speaking, ~~their~~ acceptance of the Law of God, ~~made them~~ did they become a united group of Jews. (only at the revelation at Sinai). It was at the time of this stirring event that they were united by a common belief, a common acceptance of a creed of life, an awareness of a certain responsiblity that now they would have to live in accordance with a Law which embraced every aspect of their existence. It was surely a unique ~~e~~xpefience ~~but~~ it served ~~their~~ its purpose: it ~~united~~ transformed them into a group with a single ~~purpose~~ goal, to serve the Lord, their God, with all their hearts, with all their might and with all their soul. ~~They~~ Our ancestors were given the choice of either accepting or rejecting the Law of God; they elected to bear the burden, whereas it might have been much easier to continue a life without moral restrictions or religious obligations. My young friends, every generation is faced with the same choice, at some point durng the course of its lifetime. To a certain extent, this choice is placed before you this evening to make of it what you will, to accept or reject, to retain its teachings or to neglect them, and the ~~result~~ sincerity of your decision will be known only to yourselves at this time. It may be compared to the prayers which you have spoken this evening; these were words which you have

written ~~yourselves~~, every idea is yours, and you were the ones who had to wrestle with the initial presentation of your point of view. Now, these words can simply remain on paper after you have read them this evening but, on the other hand, these words can also leap from the page and enter your hearts and minds to help you along the way toward attaining maturity within the ~~faith~~ context of Judaism.

Do not be~~come~~ a Jews simply because you were born of Jewish parents. Our heritage is too precious to be approached from such a casual point of view. Rather, I urge you, take upon yourselves the responsibilities of Judaism because you sincerely believe, because you think that your faith has something of value to give to you, because religion is that totality ~~manner~~ of living which will bring gladness and joy to the heart of every ~~living~~ human being. I pray that you will accept Judaism as your very own because you want to be a part of the heritage which is basic to ~~a part of~~ our history, & because you want to be counted as a Jew by the generations which will come after us. I ask that you evaluate the teachings of our faith as we have presented them ~~se~~ to you over the years; I ask that you attach yourselves to this religion out of a sincere and overwhelming conviction that what you do is right and precious and that the meaning of our faith is one which you wish to embrace with all your heart. If you act in accordance with this ~~tradition of thought~~ plea we feel assured that we will be gaining responsible and mature young men and women who recognize and cherish the value of their Judaism. This will be a positive acceptance, ~~through, which~~ by which you will bring honor and pride to your love ones, your congregation and your own persons for the years to come.

Your parents and ~~this~~ the leaders of this congregation have brought you to a certain point in your young lives. Much stands before you and what the future will bring we cannot know. All of you surely wish to achieve a certain measure of success in your chosen professions and we pray that health, ~~and~~ happiness and security be yours in the years ahead. But when you consider the days of your life still to come, we hope and pray that you will also choose to be

for the sake of Judaism.

a Jew. Not because we ask it, not because you were trained in this manner, not because ~~it is the easiest manner of solving a difficult problem.~~ in the easiest manner of acceptance because you were born of J. parents. What do you want to be when you grow up? I hope that you will want to be a Jew: the type of Jew who firmly believes in the beauty of his faith, in the righteousness of his cause, in the tradition of which he is a part. It is this choice which I now ask you to make as you come before the Holy Ark to accept God's blessing, so that your way in the world may be wholesome and satisfying all the days of your lives...

(Blessing of Confirmands)

may your way in the world be a wholesome + satisfying one, now + always. Amen.

Hebtew Tabernacle Cong., June 4, 1957, Tuedd. even. Confirmation

Erev Shevuoth

SHEVUOTH--YISKOR. 6/4/57 - H.T.

My friends, the message for this sermon was born out of a newspaper article, printed in the N.Y. TIMES almost two weeks ago. It concerned a survivor of German and Russian Concentration Camps who had made a pilgrimage to a small city, near Chicago. About fifteen years ago, the Nazis went on a rampage of murder and arson and completely annihilated a city called Lidice. They boasted over their radio that they had wreaked such complete vengeance on this city and its inhabitants that the name of Lidice would be forever blotted out from the annals of human history. As a direct result of this broadcast, a small town near Chicago resolved to counteract the boast of the German armies and renamed itself Lidice, and erected a memorial as a tribute to those who had died in Europe. This one survivor of European horror heard of this generous American act, sacrificed time and effort and money so that he could visit the new Lidice and pay homage to his fallen friends and neighbors at the Memorial which had been erected. He fulfilled his vow and not too long ago arrived in Lidice, Illinois. All that remained of the idealistic enthusiasm of the inhabitants, was the name of the town; the Memorial, at the dedication of which three hundred thousand people had been present, was now the back-stop for the local baseball field. When the man saw how this symbol of defiance to the cruelty of the world had deteriorated, he bowed his head and cried. It seemed as if ~~the one~~ this concrete expression of sympathy by the people of America for the suffering of his loved ones, had been utterly neglected and forgotten. It was the story of this tragedy which I read in the newspapers but a short time ago.

I cite this true story to you at this hour, immediately prior to our Yiskor services, because I am horrified when I think of the emotion which must have overwhelmed this dissilusioned man. What heartbreak, what cruelty, such callousness on the part of ~~American people~~ these citizens. And turning this thought in the direction of our own way of life, I fear to think of our future if we would ever neglect our memorials or institutions in a like manner. I pray to Almighty God that such profound tragedy may never strike the Jewish

community of America and that our Synagogues and Temples ever remain upright as ~~a~~ symbols of honesty, faith and courage. The task for the survival of our way of life, falls upon you and upon ~~us~~ me. It is our duty to keep alive the physical and spiritual symbols of our heritage for this is the only manner in which we can assure the continuance of the memories of our loved ones. Those who have passed to the great beyond, members of our families and loved ones of our early and later years, will be remembered only as long ~~and~~ as the faith of which they were a part is vital and vibrant and ever aware of the great teachings of our ~~heritage~~ tradition. The ~~continuance~~ majority of Judaism is the only proper vehicle of continuity; they who were part of us in years gone by, will be enshrined not only in our hearts and minds but in the congregations of the household of Israel as long as the Eternal Light burns in the Sanctuaries of our faith. This is the manner in which you may honor the memories of your departed loved ones, this is the way in which their survival shall be assured, this is the pledge which those you held dear would surely have exacted of all of us.

We can only sympathize with the man from Lidice and, also, we can resolve that we shall not neglect or forget those whose memory is precious to us. You who have come here to raise your voices in prayer and your hearts in silent grief, you who have come here to recite the words of comfort which our faith teaches in the hour of bereavement, we ask all of you to cast your eyes upon the Eternal Light which burns above the Holy Ark. Let this light never dim, allow its flaming message to enter your hearts, ~~and~~ & give of yourselves so that this Sacred House of God may ever stand as a memorial and as as symbol of continuance in behalf of those who were, are, and will be adherants of the faith of our fathers. It is for these reasons that we ask you to contribute generously to the work of this Temple, as a fitting tribute to those whom you loved during the course of their lifetime and who, now, sit by the right hand of God.

Will the ushers please come forward...

Hebrew Tablet - VI/6/57 - Thurs. #07 - Second Day Rosh - 5718

For the past seven years I have been learning about the rabbinate. In the course of that time I have criss-crossed the land several times: north and south, east and west. It has been my privilege to lead our people in worship in magnificent sanctuaries as well as in the most humble structures built to the glory of God. These services have been simple in nature and, on the other hand, have also been in the most awe-inspiring settings where large choirs, giant organs and magnificent furnishings united to invoke in the people a feeling for the majesty and grandeaur of the Almighty. Having been a part of this in years past, believe me when I say that it is good to come home again, for no worship service is ever as moving and inspiring as is that union of prayer where family, friends and the dreams of ones youth join in a magnificent pean to the sanctity of God's Holy Name. There is warmth here, a feeling between pulpit and pew which truly makes of worship a living and vital experience. Thank you for asking me to join with you again; I have been on this pulpit many a time but it is only now that I can fully appreciate what a wonderful feeling is generated by your unified presence here. May this year, and all those to follow, be one of health and security for all of you and may this worthy congregation move from strength to strength in the second half of its first century of worthwhile endeavor.

But, while the aforegoing has been a personal reaction to the setting one finds among you, there is warmth, serenity and tranquility to be found in every House of Worship throughout this great ~~land~~ America of ours. A people given to prayer, the soft strains of the Organ, the lovely voice of a Cantor all ~~add to the totality of~~ combine to achieve an aura of sanctity and religious feeling which creates for Rabbi and Congregation an awareness of the majesty of the Divine. One gains a knowledge of communion with Him, no matter where one worships. After all, if a congregation cannot find ~~its main~~ joy in its worship together, of what intrinsic value is its existence to Judaism? I have been trained in worship through you and thus find fulfillment in my being here.

There is no greater satisfaction for a rabbi than to see his congregation devoted to the message of truth and beauty as it is tought by our tradition. After all, here we find peace and ~~tranquility~~ dignity, there is friendship and unity, we have serenity and religious devotion.

And yet, it has always intrigued me to find such a sharp contrast existing between the lovely mood of Temple and the madness outside these walls. In the world at large we find no less than a harried existence, an endless striving, a hysteria which affects the lives of men from one corner of the globe to the other. There is dissension, cruelty and turmoil; nations are pitted against nations and the cultures of the world ~~seemingly~~ appear ~~defy efforts to achieve a necessary unity~~ irreconcilable. It is a paradoxical circumstance that the world created by God and the House of God are so dissimilar in nature and scope. It appears that ~~never the twain shall meet~~ the two shall never meet! But those of us who are concerned with the future fully realize and understand that meet they must; there shall be a coming together of these two giant ~~spirits~~ forces of Man, ~~for~~ It is the very task of the Synagogue to be an instrument for peace in a world which has almost forgotten, or certainly neglected, the most fundamental values so vitally necessary to our existence as human beings. The institutions ~~xxx~~ of Synagogue and Church say ~~speak~~ to the world that they have a message of value for all mankind; that their powerful and inspired voices shall be heard. We firmly believe that Religion is a factor, which, if activated, can change the course of human life and can contribute to the goal of the general welfare.

But, First, ~~and foremost~~, we must understand that the Synagogue inspite of its peace and quiet is not an escapists paradise; that the purpose of religion is not to lull the people into a false sense of security or simply to provide them with a pleasant interlude to counteract the strains and tensions of everyday existence. This erroneous definition of Religion's role in our world can not be equated with the reality of storms and struggles raging outside the Temple walls. Although the mood within the House

of worship may be one of devotion and sanctity, the purpose of our praying together is to derive power and strength and faith for the struggles without. We come here not so much to rest, ~~except as a passing phase in our lives,~~ but essentially to be refreshed and stimulated in spirit, body and mind. It is here where we gain knowledge of our goals: the words of the prayerbook, the Torah readings, the message of the prophets and sages all combine to teach us the essence of our faith which will inpire ~~us~~ and send us forth revitalized ~~and~~ by our worship together. Worship, then, is neither the beginning nor the end of Judaism; we must carry the message learned in these sacred precincts to the world outside which is desperately in need of comfort, inspiration and the healing balm of God's cherished word. Long ago the sages admonished us that : Not ~~by~~ study or worship is of prime importance but the deed. By committment to this type of an ~~living~~ active faith, ~~the translation of mood of worship into reality outside~~, can we truly encompass the totality of our ~~Jewish faith~~ Judaism.

To accomplish these ends, we must first develop a personal philosophy of Religion which will affect each of us. By this I mean that we must not only open our mouths to speak words of faith, but open our minds and hearts as well. All too many of us, unfortunately, assign our religion only to certain specified times on the Jewish calender; frequently, we neglect to open our hearts to the message of God. In short, we fail to do that which is of the essence: we do not live our Religion at all times. But you may well ask: how can this be accomplished? Allow me to answer you by telling a story taken from our tradition. An old and wise man was once explaining his philosophy to his students. He said: In my youth I was aflame with zeal and vigor and sought to change the ways of the world with the fire within me. After the first thirty years I saw that I had not been successful. During the next thirty years I strove to change the ways of my community but even then I did not succeed. During these last thirty years of my life I am attempting to change myself so that I might find favor in the

eyes of the Almighty; and the outcome of this task is still in doubt. These were the words of a wise teacher and the lesson is applicable to us ~~also~~ as well. Let us try to change our way of life, first, so that then we will be of use to those about us for as a pebble, cast into the water, causes circles to radiate from the center so shall our influence be felt by others. We cast our ~~influence~~ religious conviction and teaching into the stream of humanity, if only to one other human being, and the effect of our endeavor will be felt in ever increasing circles until our convictions shall become a part of the stream of human life.

There are people in congregations all over the land today who are forming groups for study and action, which seek to bring ~~the principles of~~ Judaism ~~to bear on~~ with the issues of reality. They study the problems of the nation as these affect them as citizens and as Jews, they look to their own communities with intention for service, they take cognizance of difficulties within their neighborhoods and resolve to give of themselves so that "good" may be achieved. The most satisfying aspect of these people's lives is that they are willing to ~~pitch in~~ labor with their bare hands; not simply to donate funds for worthy causes, but to give of their time, energy, and wisdom so that matters of concern can be resolved to the satisfaction of all. These people take the words of the Psalmist to heart: ~~Establish~~ Thou also the work of our hands; yea, the work of our hands, establish Thou it. ~~Here~~ This is Religion in action; here is a living faith by which the people gain personal gratification and a sense of achievement. They are truly alive with religious ~~fervor as they absorb the lesson of Judaism into their personal lives~~.

But we who want Religion to be inclusive of all the elements of our lives must also look to the Youth in order to make of our faith something tangible and enduring ~~valuable~~. It has been my good fortune to work with youngsters, particularly teen-agers, in such diversified cities as Cincinnati, Chicago, and Baltimore. Whereas the physical and psychological make-up of these cities differ radically from one another, I have found that the young people are very much alike in our time and age. The most amazing, and yet gratifying,

factor to be noticed about these youngsters is that, continually, they ask searching and vital questions. Youth wants to know, and they will flock to those who can deal with their problems. Youth is doubtful of the future, youth lacks security, youth cannot understand the world of destruction, army life and professional uncertainties. They seek far and wide, near and at home for those who will not necessarily give them the answers but who will, at the very least, listen to them with patience and kind understanding. Here Religion can play its vital role. We can give these youngsters a place of refuge, a home, where we will listen and offer our help in terms of guidance, teaching, stimulation and positive programs which will channel their exuberance toward worthwhile achievement. The home and parents are often not able to give this sort of attention to their growing sons and daughters; the older people must earn their livelihood or, perhaps, simply cannot fully comprehend the deep problems which stir and perplex the younger generation. It is for these reasons that the congregation must offer its young people a home; indeed, if a congregation neglects its youth and their activities, it is casting its own future to the winds. These, your children need status and we can give it to them through the congregation and through our religion. The dynamics of our faith can lead and teach, we can offer suggestions and encouragement so that by feeling at one with us, they will come closer to finding the needed answers for and by themselves. This can be our great contribution and, in such a manner, we will insure our own awareness of the coming generation.

The apparent contradiction, then, of which we spoke at the very beginning has a very definite purpose for us and it can be resolved to our advantage. Here it is peaceful while in the world at large there is tension; united we bow our heads in pious adoration of the handiwork of God while outside there is destruction and famine in the hearts and minds of men; here there is love and concern for the problems of our neighbors whereas to the most distant corners of the earth we meet distrust, jealousy and

and heartache. It is not a perfect world in which we live by any means and, therefore, our duty is all the more pressing. Worship refreshes and revitalizes but it is not enough; the words we utter here must become real, they should enter the heart and live with us every waking moment. We must develop a personal philosophy of Religion ~~by which we shall take our stand to the very end~~. Through it we shall become finer human beings and because of it we shall affect our young people and every other individual within our reach. In this manner we shall bring them to our side to view the future unafraid, at peace with their neighbor and at peace with themselves. Then the time will come when "every man shall sit under his vine and fig tree, the swords shall be beaten into plowshares and the spears into pruning hooks and no man shall be afraid." We may yet see the day when we shall lift our voices with the Psalmist and with joy in our hearts speak the wonderful words of faith and hope: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Amen.

Harold Wolf
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"LEARNING A NEW WORD."

I Thanks to PA for their help, time, expense & moral support
  a at time of Installation
  b Sr. Youth Group meeting; can do it again on Feb. 3rd, at 8:30??
  c effort deeply appreciated by young people and myself.
2 ANOTHER LOOK AT OUR SYSTEM
  a haveprogressed since days of 72A with its rods to hit children who answer incorrectly. This, once, considered a technique for learning
  b with new pedagocical techniques have tried, first, to teach FACTS. 1-dates, ii-people, iii-countries, lv-holidays and customs
  c This largely in terms of history of our religion; training of JUNIOR ARCHEOLOGISTS
  d this entire approach was found faulty in due time for we discovered that our children, true, were becoming more proficient in the subject matter but not in respect to JEWISHNESS OR JUDAISM OR JEWS.
3 FURTHER SYSTEMS EXPLORED:
  a after teaching of "facts" theory vanished, tried ATTITUDE emphasis.
  b did this in terms of faith, home, school and synagogue and this is WHERE WE STAND NOW: ATTITUDE IS ALL*IMPORTANT
    1-- to be a Jew is to have a happy and pleasant experience
    2-- have class parties, music, games
    3-- holiday celebrations in class-room and Temple &, we hope, home; AND SPARE NO GIMMICKS so that children go home and say WE HAD A GOOD TIME.
    4-- Children's services, good teachers, modern text books, Cantor as an inspiration whom children adore.
  c We can do this because parents are interested in the education of their children and attach value to the children's Jewishness.
  d all this, however, does not lead to a full realization of our goal:
    1-- let us realize that it is not always pleasant to be a Jew, particularly in city such as this with its many conflicts
    2-- also, knowing facts and attitude, it did not show that the child should or did live according to the precepts of Judaism.
    3-- In other words, Judaism and reality outside still not tied together in the everyday LIVING EXPERIENCE OF THE CHILD. For both parents and many of the children, Judaism still a one time a week phenomenon; and for some people (adults) only two or threex a yr.
  e What is there in their life which makes them Jewish? THIS QUESTION!!
4 PARENTS NEED TO LEARN A NEW WORD: COMMITTMENT
  a this is something we can not teach the child, must come from parents
  b it is a feeling for the Jewish religion which comes FROM WITHIN; it is a personal, subjective experience
  c it is a feeling which can be characterized in words only with difficulty for what is pertinent to one individual, may have no sig. for the other. It is, perhaps, AN OVERPOWERING ATTACHMENT OR LOVE FOR YOUR FAITH, WHICH MAKES YOU LIVE BY JEWISH THOUGHTS ALL THE TIME.
  d words, facts, recitation of Shema, etc. does NOT imply committment
  e curriculum changes, shifting of courses from one age level to another, and calling them by different names does not bring committment.
5 HOW TO ACHIEVE COMMITTMENT IN TERMS OF THE CHILDREN.
  a BY PERSONAL EXAMPLE ON PART OF THE PARENTS, CANTOR, RABBI, ETC.
    1-- did not go to Rabbi to hear words of Torah but to watch him tie his shoe-laces.
    2-- the message is not always in the sermon but in the man himself. the man must be the message
    3-- this is true of the parent and all other figures of authority as well; must have HONESTY in the home, love for children, sense of belonging to Judaism, concern for Temple and its activities, willingness and ability to share Judaism with the child.
  b IN TERMS OF PRAYER
    1-- here child can feel Religion in most intimate tersm

2-- this is o_portunity to achive closest communion with God, who is Good.
3-- Impo.tant to pray WITH THE CHILD, to encourage him; some parents laugh at child in this setting; or discourage it because they are self-conscious
4-- come to Temple to celebrate special occasions: birthdays, anniversaries even if at late hour. Make it something speaial. In case of birthday blessings, child should be with his parents, even if it means that father and mother must undergo some inconvenience. This true for anniversaries or special occasions for parents or child.

c THE SENSITIVE MOMENT
1-- wait for it and then seize it
2-- speak a truth not only known but LIVED; leads to depth and directness and experience: committment. This true in HOME
3-- teacher must be patient and wait for this opportunity also
4-- the great teacher, as well as sensetive parent, can even create these moments and each of us has experienced them in terms of the children when they come to us with questions to which only our lives can bring a direct and honest answer.
5-- perhaps another word for this situati n is that we must be APPROACHABLE, all in terms of committment to a total Judaism

6 RESULTS OF COMMITTMENT
a these three are some ways to achieve this deep attachment to Judaism, achieve committment through:LIVING,OR PERSONAL EXAMPLE; PRAYER; AND THE SENSITIVE MO ENT WHICH COMES TO ALL
b let child be enthusiastic, inquiring, dedicated, steeped in religious love and knowledge; as well as parent
c this creates a partnership for Synagogue and community. Then Religious feeling, experience and committment will be one and the same.
d Committment is not only our goal but it is the means, the motiv and the source of hope as well.

PA talk, Hebrew Tabernacle Cong. January 14th, 1957

"To Do Them."-- "Mishpotim"

Background
A Laws
1 Ten C's given to Moses and people, now have a long series of civil legislation
2 These concern parent-child, animals, land values, moral obligations, free-men and slaves, prohibition v.s. worship of idols. Only God.
3 This a somewhat disorganized account but we can see even from this many-sided presentation that every phase of people's life was considered and had laws to govern their activities.

B Verse
1 the most puzzling questi n in my mind is: did the people observe all of these rules and regulations? כל אשר דבר יי נעשה ונשמע
2 Have repeated verse: All that the Lord hath spoken we will do & obey
3 But did they really? ahd, we might well ask, do we obey all our laws?
4 In fact, one can go so far as to say: Do we obey today even the laws formulated centuries ago, much less the laws of our own time.

Body
A Thou shalt serve no other gods (see Ex 22:19)
1 Here is a law which we do not obey even in our time
2 we worship other "gods": fame, wealth, prestige, community standing
3 there are many people in the world today who would, without the least hesitation sacrifice everything dear to them for the sake of social acceptance; "keeping up with the Joneses".
4 so many develop a false and misleading set of values; they feel that the country club is more important that the Temple, that to be with the "right" people is more imposing than integrity and honesty, they "follow the multitude to do evil" because they feel that there is no future for them by maintaining the less popular ideas which are theirs
5 Certainly, in this age of "conformity" this is the worship of a god which is to be despised and rejected but this has not kept people from embracing this type of life.
6 alife which is devoid of meaning, empty of significant content, without sanctity and character; most of these people, after a while, no longer give in to these doubtful values, but are ruled by them.
7 They become more concerned with advancement than with their families, the meaning of their lives and develop into callous, hard and constantly striving, selfish individuals.
8 This is the result when we break the command ent of God, Thou shalt serve no other gods, except the Lord only.

B Eye for an eye, tooth for tooth, hand, foot, wound...
1 This one of the laws we almost like to observe; of course, not with implied severity but we like to give back what has been given unto us
2 This is a negative application of the "Golden Rule": Do unto others as you would have them do unto you.
3 very fruequently we tend to treasure and cherish every snub and disresepct, whether real or imaginary, every little hurt and petty strife for the sole purpose of giving it back to the person who offended.
4 How often do we resolve to counter jealousy, hatred and antagonism with love, with kindness, with decency and with a proper and well-intentioned gesture toward friendship and reconciliation.
5 Sometimes we revel in our hurt and play the martyr, we nurse and tend our little grievance as a person might grow a flower from the seed to a thing of beauty.
6 Except that hurting one another is not beautiful but degrading and harmful, it has its effects on us both physically and mentally.
7 Problems are never solved by this type of attitude, only if advances are made to heal the breach and establish unity once again.
8 Therefore, let us counter love with love, enmity with kindess, snobbery with friendship, hurt with graciousness and acts of decency by our greater efforts to help those less fortunate than we.

C And a stranger thou shalt not wrong, nor opress bec. ye were st. in Egypt;
1 In ancient times this meant strangers in your community; as it does no
2 do we really obey this law? Do we do right by the many diverse kinds of nati ns and religions which live about us, right in our neighborhoo
3 We do these "strangers" wrong and oppress them, in several ways:
a-- we make no effort to come to know them, to meet them, to understand the problems which afflict them and their kind.
b-- we harbor prejudices against many people and think that we are better than they. Racial and religious prejudice is not confined only to the South but xx xx here are affected as well.
c-- this is particularly revolting when we think how we as Jews have been mistreated time and again and yet we employ often the same tactics as the most vicious and despised anti-semites of the past.
d-- More than that, this is certainly not in keeping with the commandment that we should not oppress or wrong the stranger "because we were strangers in the land of Egypt."
4 When t ings are well with us, we forget; this is not true religiosity and certainly not Judaism, as long as we neglect our duties to others.

Conclusion
A Summary
1 Laws should be obeyed all the time; those of ancient ti es are not accepted or perfected as yet. Scripture not as outdates as it might seem
2 We learned this morning: a- not to worship false and misleading idols, b- to gain clairty of vision and purpose by living a life of wholesomeness, charity, kindness and love, c- to make the stranger at home among us, as we would like to be taken to heart.
3 The laws of ancient times must not be neglected by us
B Final Sentence
" My Friends, legislati n inspired by God is enduring; men may come and go in the course of time but the word of the Lord standeth forever. This we have seen again this morning for much remains to be done and we are th inheritors of our great tradition. The children of Israel, standing at the foot of Mt. Sinai did not complete the task, it is up to us to continue their efforts. Then shall we be able to echo their words: All that the Lord hath spoken we will do, and obey.

Hebrew Tabernacle, Saturday morning, January 26, 1957

Ps 105 = recollection of plagues.

"Bo"-- "The End of Slavery.

Introduction
A Background
1 People of Is. in slavery; in essence, this nothing unusual for it was custom of the times to enslave a (conquered) people.
2 God remembers His covenant with the people and selects Moses to lead the people out of Egypt
3 Moses and Aaron selected at burning bush; people refuse to heed 1st advances of destiny
4 Torah portion up to now has dealt with trials and frustrations of bargaining with Pharaoh.

B Pharaoh
1 his point of view is understandable; and, we might even sympathize if we were of his class in his time.
2 Ph. is accustomed to slavery; he cares for his people although they must work for him.
3 the God of Moses is unknown to him, as they worship idols
4 it is very poor strategy to release thousands of people, who might easily become enemies and join forces with other nations v.s. Ph.
5 He looks upon plagues as "magic" which is accepted in his land; how could he possibly have acted otherwise in his time and age?

C Moses
1 Moses had special insight in that he had revelation come to him. To him matter of exodus was natural in course of events.
2 Yet, he often doubted. He was
a: a man of poor speech
b: a simple man with no great pretensions, why choose him
c: frustrated at every turn by the ill will and power of the king
d: he brought nine plagues upon the land and still no effect
e: what chance did he have; Ph: had armies, treasures, rich lands while Moses had only a disorganized band of slaves who were not even enthusiastic about leaving the land of their bondage.
3 But Moses had one other asset, without which he probably would not have succeeded: God was on his side.
4 It is better to have nothing and God on ones side, than to have everything without God. This the lesson of this morning's Torah portion.

Body
A The Loneliness of Man
1 in our day, also, men think that they have everything if they posses wealth and station in life
2 the urge to believe that due to their powers has everything been accomplished is unbelievable.
3 it often appears that the wealthy and powerful have the finest and most lucrative possessions in the world; jealousy gnaws at us.
4 This, in most instances, is an illusion; some of the people we envy are often the most lonesome and most fearful, for they are alone.
5 They yearn so consistently, they work so hard, their time is so precious that they have no room for love and emotions and enjoyment of life. They are alone because they are without companionship and, certainly without God.
6 These people do not want to be without God, they simply have not the time or energy or inclination to give up the drive after material objects for things that are intangible and of the spirit.
7 They would never be alone or need to fear if they lived in love or with God.

B The loneliness of travail
1 Moses was a person who was afflicted with all the problems of humanity he had a poor personality, he was insecure, probably moody and intense. He feared to face the world, or the powerful representatives When he was assigned his task, at first he refused to accept.

2 It is the same in our time and era, with the ordinary person who walks the face of the earth.
3 After all, what is it that we want from life? Only security, freedom from pain, acceptance, advancement, ~~healthy~~ love and a little joy.
4 These things are not always ours; we despair, like Moses, of ever finding rest and peace. But Moses knew that God was with him, and despite all the frustrations, he doggedly kept to his task
5 Man also must remember that, even if he can not understand everything in life, God is still with him and all is not hopeless. There is a chance for better times if he only believes, has faith, trusts
6 We ought to recall the lesson of the Torah: it is better to have nothing and God, than to have everything without God. In this way we are never alone and, with God, all the problems of Man will eventually be resolved.

Conclusion
A The Lesson of the Torah portion
1 Many things happened till the people obtained their release from slavery, including the ten ~~xx~~ plagues.
2 But, none so important as the realization that God was their help and strength, as He stood continuously by the side of Moses.
3 Ph. was the greatest man of his day and yet he was powerless v.s. the God of Moses; Moses had nothing at all except an unswerving faith that he would be vindicated.
4 The mighty Ph. surrendered; Moses led the people to freedom.
B Concluding Sentence.
"My friends, some decades ago a man wrote a book the detailed message of which has long been forgotten by me. But I shall always remember its title. It was: "One with God, is a Majority". This is the eternal truth, as it was demonstrated in the Torah portion for this morning, and as it is to be seen in the daily strivings of men on earth. Only as we acknowledge God's presence by our side shall we be at peace, shall we move from strength to strength, shall we be content with our lot. For, with God, we are secure and enriched; indeed we shall possess everything. Amen."

Hebrew Tabernacle, January 5th, 1957, Saturday morning.

not given -
see sermon for 1/11/16/57

"Ki Siso"---To Be With God.

Introduction
A Background
1 People are now stationary in the desert; they rest in wanderings.
2 Moses on Mt. Sinai receiving the Ten Commandments and people at the foot of the Mt. under the leadership of Aaron
3 The people are restless and build a Golden Calf and these transgressors are speedily destoryed when Moses returns from the top of the Mt.
4 However, although this issue has been solved, deeper problems present themselves for consideration between God and Moses.

B People
1 they have undergone great trial and fear; were almost recaptured by the pursuing Egyptians
2 then they wandered in the wilderness, which truly was a desert in more ways than this simple descriptive word: lacked fundamentals of comfort, food and drink which they enjoyed in Egypt, even as slaves.
3 murmerings are heard about this "adventure"; murmerings, not yet rebellions, against God and Moses and the whole leadership of the Isreal.
4 The Tabernacle has been built at great sacrifice and work and the small pleasures of enjoyment, as with the case of the Golden Calf, was ruthlessly denounced and the people punished.
5 Morale is low and unity is threatened.

C Moses
1 Moses has always had special insight in that revelation came to him. Circumstances were natural to course of events, with goal in mind.
2 But, of course, he also doubted. He was
a: a man of poor speech
b: a simple man with no great pretensions and probably little natural ability for leadership
c: not too successful in keeping the large group together as is shown by the constant bickerings and challenges to his leadership.
3 It is understandable, then, that he should approach God and ask for a sign, some means of understanding, that God's presence is with him and the people.
4 It is at this point that God says: "My presence shall go with thee, and I will give thee peace (rest.) Ex. 33:14. פָּנַי יֵלֵכוּ וְהֵנִחֹתִי לָךְ
5 Lesson: it is better to have nothing and God on ones side, than to have everything without God.

Body
A The Loneliness of Man
1 In our day, also, men think that they have everything if they possess wealth and station in life
2 the urge to believe that due to their powers everything has been accomplished is unbelievable.
3 it often appears that the wealthy and powerful have the finest and most lucrative possessions in the world; jealousy gnaws at us.
4 This, in most instances, is an illusion; some of the people we envy are most often the most lonesome and fearful, for they are alone.
5 Like Moses, they need reassurance; they work so hard, time so precious that they have no room for others and the love with which the presence of others can bring, as well as the strength. Are without God.
6 These people do not want to be without God, they simply have not the time, the energy or inclination to give up the drive after material goals for things and strength that are intangible and of the spirit.
7 They would never be alone or need to fear if they lived in love or with God.

B The Lonelinss of Travail
1 Moses was a person who was afflicted with all the problems of humanity. He had a poor personality, was insecure, probably moody and intense. He feared to face the world or the disunion of his people. At first, we should not forget, he did not want the task assigned to him.

2 It is the same in our time and era, with the ordinary person who walks the face of the earth.
3 After all, what is it that we want from life? Only security, freedom from pain, acceptance, advancement, love and a little joy.
4 These things are not always ours; we despair like Moses, of ever finding rest and and peace. But Moses knew of God's presence and he kept to his task in the face of all opposition and sinfulness of people.
5 Man must also remember that, even if he can not understand everything in life, God is still with him and all is not hopeless. There is a chance for a better life and times, if he only believes, has faith, trusts
6 We ought to recall the lesson of the Torah: it isbetter to have nothing and God, than to have everything without God. In this way we are never alone and, with God, all the problems of Man will eventually be resolved.

Conclusion
A The lesson of the Torah portion
1 Many things have happened to the people since their release from Egypt Sanctuary, Ten Commandments, etc.
2 But none so important as the realizati n that God was their help and strength, as He stood continuously at the side of Moses.
3 Moses had difficulties and problems but overcame them all for none was so great that they could not be met with God's victorious presence.
B Concluding sentence.
"My friends, some decades ago a man wrote a book the detailed message of which has long since been forgotten by me. But I shall always remember its title. It was, "One with God, is a Majority". This is the eternal truth, as it was demonstrated again in our T. portion this morning, and it is to be seen in the daily strivings of men. Only as we acknowledge God's presence by our side, shall we be at peace, shall we move from strength to strength, shall we be content with our lot. For, with God, we are secure and enriched; indeed we shall possess everything and be at peace. "My presence shall go with thee, and I shall give thee rest". Amen.

בלי כבוד ובמלואה לך

Hebrew Tabernacle, February 16, 1957, Saturday morning. (see 1/5/57 sermon)

1°
a- Events of past week + President's talk cause change

b- do not like to do this but feel necessity, also in view of N.Y. debate now in progress. Same introd. in non-first time in hist of W. Org.

c- Rabbi should not use pulpit for pol discussion not news comment nor analysis.

d- Furthermore, no solutions to offer but speak in terms of morality involved in issue.

e- Issued under pressure of events + not after careful deliberation.

TV.

If Brandeis' talk used e.g.

a - forceful, unsympathetic, angry, frustrated that someone defied him. Hdm.

b - review of case but neglect of adequate guarantees. The "why" & "what" covered but not the all-important "how".

c - linked Soviet Union with Israel although negatively. People often forget intervening sentences: cast shadow & despite assurances in talk the mind of people may classify Russia & Israel in same category.

III. Double Standard of Morality

a - "cannot have one law for weak & one for strong" & yet this unwarranted, senseless attack on Israel.

b - what of Egypt
India - Kashmir
USSR - Hungary
French - Algeria
English - Cyprus
S. Africa - Negroes
no such great turmoil there

c - U.S. Eng, Fr. Is when they fought Egypt because they violated U.N. - Now, U.S. not working through U.N. either but all on unilateral diplomatic level with U.N. only a show-case for results

d - As Pres. said the other night, 2 wrongs don't make a right

e - what of sanctions for other nations not living up to UN charter. If pressure + applied, sanct. can be levelled by enough consent the Veto notwithstanding.

IV. Egypt + Thousand

a - have experienced trials of E. before

b - imprisonment + persec. there now + exile

c - dedicated to Is. existence have used that key problem as a lever to balance world op. in their favor

d - Thousand - 10 million Arabs OK to kill Israelis

e - no persons of Jewish permitted there - although U.S. citizen naturalized Israeli

f - no great hue + outcry There - only voices in Sahara crying in the wilderness.

g - What if arms shipments

V Principles of Justice.

a - is the threat of Communism so great that we must do all to fill the void with our society.

b - & seeing that we have to offer I'm not so sure the Arabs aren't right in rejecting us.

c - Is justice, life, decency, freedom, existence to be sacrificed for oil

d - Are these the traditions we espouse "in land of free" land of Rev, Lincoln, T.J, D.W. & others.

V. Israel & UN

a - Can Is really trust UN with power blocs & veto & disc. action as used for other purposes now?

b - Has U.N. been effective with its resolutions in past?

c - Does world care for Israel as nation only for Is as long as it stands in path of world history

d - even if Is. is offer this highly debatable, last previous incursions by U.N stationed there & still unable to prevent attacks. What makes us believe that the limited

guarantees so often should be more successful now?

e- It is not too much to ask that Is be provided with iron-clad guarantees.

f- To side with Is known as an ally.

1- always reliable ally

2. democratic

3- Gulf of Aqaba our only oil life line if Straits cut off or block[illegible] safely.

4- This assurance needed for no one knows next demand or threat of the Arab nations.

V.11. Future

1- "door" not closed

2- do not know what groups or forces working in background

3- even if can't win - do not know how many nations will join them

4- Future not hopeless but dangerous

5- Sentiment vs. Js, v.s. us as Jews

6- watch future anxiously but with hope. ~~Hac~~ I. watchers. shall be confident

7- "From Zion shall go forth the law & word of God from Jerusalem."

Given at Kehuen Tabor.

11/22/57

Friday

"Vayakhel"--"The Wise-Hearted Man."

Background
A Torah portion
1 Law has been given to people, from 10 C's to more minute commandmts.
2 Vast percentage of these laws have been mere regulations, in terms of the building of the sanctuary
3 Now the structure is almost completed and the finishing touches are placed on it.
B Selective category of men
1 those who are specially privileged to take part in this last phase are those characterized as "wise-hearted" men;
2 phrase appears quite often, speaking in terms of a group of people as well as in reference to individuals: "Let every wise-hearted man do that which the Lord hath commanded..."
3 this is a most unusual phrase or manner of identifying a personality; it is a phrase we do not use often for we do not think in terms of "wise heart".
4 What does this expression mean, & what is the lesson for us?

Body
A Wisdom
1 take term at face value, placing emphasis on word "wise".
2 this implies knowledge, not only in terms of an academic background but knowledge of life in terms of the ways and lives of men.
3 wisdom can only come to person if he uses good judgement; in more popular terms, a man who weighs his words carefully. This man takes all factors into consideration and renders a verdict only when he has gotten of the ingredients which have combined to seek his views.
4 More than this, a wise person does not speak rashly, quickly or foolishly; he knows and appreciates that words are the most important means of communicating; that one can build as well as destroy with words.
5 A man who is wise and who has knowledge, also teaches. Not simply in terms of a classroom but he teaches by what he is. By his every act and word he communicates to others a sense of values, a sense of direction and a purpose in life.
a- "I went to my rabbi to watch him tie his shoe-laces."
6 A man who is wise does not look at the world through tinted glasses. He sees and knows of evil and hardship but he is mature enough to be able to maintain a sense of balance.
7 He sees that which exists and still views the future with hope, faith
B Emotions
1 The other word in the phrase "wise-hearted" is "heart". In Judaism this part of the body has often been considered the seat of emotions.
2 This means that the wise-hearted man tempers his wisdom and judgement with sympathetic understanding.
3 He lives by sensitivity, perception, insight
4 The hard and arrogant person, the ego-tist who thinks that the answers to the world's problems are in his hands, can never be a source of blessing to others. The sympathy and understanding are missing.
5 The wise-hearted man seeks to cope with the problems of others to the best of his mortal ability but he knows that he can not solve all. On the contrary, the foolish man is one who can find peace only by the flattery of others; a flattery which is often insincere.
6, In short, the heart as it contains the emotions is as much to the existence of man as everything else for cold reason and knowledge, good in themselves, can never deal with the complex human being.
7 For this reason, softness, trust surging within the man, ability to weep as well as laugh, are all part of the ingredients which make up the wise-hearted man.

C Experience
1 Thephrase which we have discussed has one other connotation
2 When we speak in terms of the "heart" we speak of that which is alive and only living can bring xxx the other essentiah to the "wise-hearted" man; that is, experience.
3 He who is seperated from the stream oflife, can never give to others, he who seeks to be alone can not counsel others who are caught up in the whirl of life itself.
4 Each person must experience joy and sorrow, laughter and weeping to be considered truly "alive".
5 the wise-hearted individual/ look to the whole of life, every day, he looks to the world in his efforts to understand and appreciate.
6 it is this person who lives completely and he is the better for it.

Conclusion
A Summary
1 the wise-hearted man is made of many things: he has knowledge, understanding and experience.
2 this man if he has only one, or even two of these, is not complete; one without the other will only fail.
3 It is this way we should be and on this pattern we should direct our lives; we should be careful, on the other hand, that those who counsel us are of this caliber for otherwise their words can all too often lead to harm and destruction.
B Concluding Sentence
"My friends, if we wish to build a structure, whether it be a Sanctuary or the Tabernacle of our lives, it would be well for us to heed the word of Moses, who sought "wise-hearted" men. This should be our goal and ambition for then our lives shall have meaning, our person substance and our existence will be worthwhile. May the Lord grant us wisdeom and understanding and with maturity will come experience. Then we shall be prepared to meet all of life with goodly spirits, with an unshakable faith and with a wise heart." Amen.

Hebrew Tabernacle, Sat. Morning, Feb. 23, 1957

GOD IN THE TEMPLE--"PIKUDAY".

I ntroduction
A Completi n of Tabernacle
1 last week we read that finishing touches were placed on Sanctuary
2 discussed the concept of the "wise-hearted" man who was to work
3 this week have come to the completion of the structure which is to house the presence of God
4 fitting that we end book of Exodus herewith; a logical ending
5 at end Moses blesses the people and "the cloud covered the tent of meeting and the glory of the Lord filled the Tabernacle."

B Problem
1 in the Haftorah porti n, which always is selected that it complements the Torah reading, have the dedicati n of the Temple built by Sol. this many centuries later, in Jerusalem but have a biasic problem
2 posed and one which we ought to att mpt to find an asnwer.
3 In prayer of dedication, Sol. asks in I Kings 8:27: "But will God in truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain him, how much the less this house that I have built?"

Body
A God's presence in the Temple
1 how can this be if He is so big and great that we can not even imagine His presence?
2 God is to be found in the Temple, first, in terms of visible symbols.
a-- Torah which is the revelation of inspired teachers and masters in Israel and which teaches us the Law of Life, that is the Law of God.
b-- There is the everpresent Eternal Light; which speaks n t only of the eternality of Judaism but of the constant presence of God's spirit within these walls. It is a light which never is permitted to go out and the dedicati n of a House of God is not complete when Torah is placed within, but only with lighting of Eternal Light.
3 There is more to His presence than the mere physical symbols. If God is so grand that He is everywhere and that He fills the entire world, surely He is within this Houseof God as well; and in others also.
4 Furthermore, why this House of God particularly, or some other? Because, more than anything else, God is to be found in a certain place if the spirit or attitude of the people warrants His presence.
5 Where will He be found, wherever you seek Him with a warm and understanding heart, clean mind and pure thoughts. God will be found in that dwelling place where He is admitted and this depends, in the final analysis, only on Man.
6 Same with the homes in which we live. If ours is to have God in it, we ought to examine ourselves and our way of life to see whether we areallowing Him the room and extending the courtesy for His entrannce

B God as part of the human beings.
1 If there is a question as to how the great God can dwell in a certain house, what about His presence in our beings, lives and thoughts?
2 God in the sense of our soul, spirit, or whatever word we may use, the idea and concept is the same.
3 Again the same basic solution is to be sought and found: a matter not of theology, philosophy with which most of us do not concern ourselves; but, only, in the matter of attitudes we display, in the way we act, in the manner we conduct ourselves toward others, and also, in relation to how we treat ourselves.
a-- this matter of decency, honesty, friendliness and warmth
b-- this a matter of a constant way of life, not only when it pleases us or when the other fellow is one whom we like
c-- a man can not be god-like part of the time.

4 The matter of finding God contained within us is to be discovered by the use of other terms: conscience, feeling for the right and good, the "small, still voice" which is heard even above the smallest whisper or word.
5 It is in this manner that God is to be found within the human being and the spirit of God is within us as long as we breathe the breath of the life given to us by Him, our Maker.

Conclusion
A Summation
1 God is to be found everywhere, even in the Sanctuary in the wilderness, as well as in the Temple in Jeruaslem, as well in every place where we call upon His name.
2 This includes our Tabernacle and our home
3 by visible symbols, by our attitudes toward God, by the way we live our lives.
B Concluding Sentence
"My friends, with all this in mind we must never forget that God does not dwell in any one place haphazardly; rather, He is to be found wherever we open our hearts to Him and call upon His name in truth and honesty and with full convictions. May His spirit enter our beings for with God's presence, our lives will be enhanced and our actions will be a source of blessing to other, and through them to all mankind. Amen."

Hebrew Tabernacle, March 2, 1957

MICHAEL DEUTCH**B.M.**MARCH 16, 1957

T- por-t. for this Sabb. is Etsav"& wrd means "commanded". This refers to the many C's or laws which God gave to Moses and childr. of Is. partain. to their way of life.

All of life has its laws and regulations and a person can't live withot them; otherwise chaos, no discpl., no order & all would be confusion.

MICHAEL, this day you also accept cert laws & Cs upon yourself, as a boy entering adult J. community. First, take upon yrself the law to appreciat all that has come to you in the past

FAMILY: MICHAEL, you come from fam. in which Judaism has been embraced wth much love and devotion

a--generations of rabbis in family, plus uncles who are rabbi & cantor now & who are close to you. They give u sense of appreciat. & closeness to Jud.

b-- parents who have given of themsv to you & for yr welfare; who have shown their interest by assoc. with us for 14 yrs, wh have brought Jud into your home. Have given u understanding, security, sense of values which will be of good use to you in later years. both B M here (next)

~~e--take this obl. to Cong. on 25th~~ ~~week end to & for~~)

d--school & B.M. instruction which ushave liked & have grown close to us here at H. T.

MICHAEL: Second law: take upon yrself cert. oblig & responsibilities.

a--to continue yr studies here with us so that you become better acqu. with our great J. heritage.

b--must be aware of fact that a boy does not stop growing: either in body or mind; should be interested in many things, people & ideas

c--apply yrself to life outside yr special interests, so that y u will grow more mature

d--never forget that which was done for you in the past by parents, broth, sist, family & interest they have shown in you. show you appreciation

e--understand that as Moses brought C's to people, so are C's part of yr life, now & in days to come so that your life will have order, security and that many blessings will come to you in the years ahead.

MICHAEL: we welcome u as adult member & know that you will always be a source of pride to your loved ones to us and to the world in which u live. May God's choicest bless. rest upon you now and always...

My friends, we now turn to the reading of the Meg. and to a renditi n of our Purim Cantata, entitled "Esther, Queen of Persia." This Cantata tells the age-old Purim tale ina modern setting; it is designed for the ear and for the heart; for the emotions which can readily comprehend the moral of Jewry: our people suffer in every age but, finally, the tyrant dissapears and the people of Israel continue to live.

Our Cantata was written by Prof. A. W. Binder in 1948. The libretto was gleaned from Handel's Oratorio "Esther", and the melody is based on the traditional Cantillation employed for this Purim festvial.

We sincerely hope that this Cantata will awaken within you, once again, the feeling of justice triumphant and the love of God for all mankind reemphasized.

We now begin our reading with the chanting of the three Brochus:

Mark Quartet + Dr. Otto Seyfert, Organist

Thank & respect
One by one first
to feel you in unity

FRED ROBERTS (2)--
Have enjoyed having you with us here.
good person, charact, good student.
You & yr fam. assoc. with us in a
very concrete way: Yth groups, B.Sc
interested in Jew. & general cultur
due to books and interest in life,
reg. attendance & interest in Servi
FRED ROBERTS: this new life you are b
ginning now, has certain oblig. foru
a-that you continue your studies,
b-that you continue to improve yrs-
self in every area of life,
c-that you never lose sight of the
fact that true love and devotion
in a family can overcome much and
can be a great source of strength
d-Jewishly u r membr of comm: hence
stay with us, continue to lead in
our greoups, and you will make a
worthwhile contrib. to all of us.
We want you to feel at home here &
grow and stay with us for many yr
to come.
We look to the future with a glad hrt
bec. we know that you will always
be asource of joy and happiness to
your loved ones, the H.T. and to
the community of which y u are a p
part.
We welcome you and ask G'ds bless. on

FRED ROBERTS--B.M.--MARCH 9, 1957

T. portion is VAYIKRO, new book &, thus a new chapt in the life of our people. Something new always promises hope & a better future, a new way of life for us as the people of Israel.

Today you enter a new chapter of yr life. The boy FRED ROBERTS now enters the adult Jew. community and this speaks well for us of the H.T. & for Jew Com. Many factors have brought you to this day.

FAMILY: FRED, I think more than anythng else, Love has made you what you are this day.

a-Parents have cared and trained you not only food & drink but sense of values, sense of closeness in family and a deep sense of security implanted in you which teaches that ou belong & have a strong and beautif. hom

b-we make mention of yr grandmother who, for all practical purposes, raised you and who did not live to see this wonderful day. And yet, we feel that she is with us, in spirit, and that you, by the way you read today & by the type of person you are, are doing her honor and giving her pride.

c-have felt enerosity of others, com lete strangers & your uncle of imm. Jam. Sho how shown you what love & interest can do.

Heavenly Father, as we conclude this service dedicated to the worship of Thee, we ask that Thy blessing rest upon us and upon all our loved ones. We have come to Thy Sanctuary to voice our hopes and dreams and longings; we ask that, in accordance with Thy Will, these yearnings may be fulfilled.
Heavenly Father, we ask Thy special benediction upon those of this congregation who have but recently affiliated themselves with Thy Holy Cause. Grant them long life, good health and their daily sustenance; may they, always, labor in behalf of Thy word so that Thy Great Name may be soon be established among all the children of men. Grant them vision, courage and insight so that the works of their hands may bear fruit and their faith in Thee will be strengthened.

יהי רצון מלפניך יי אלהינו שתכונן לנו מעשה ידינו כונניהו

O Lord, establish Thou upon us the work of our hands; yea, the work of our hands, establish Thou it. Amen.

ומעשה ידינו כוננהו

"BEHAR"---THE JUBILEE YEAR.

Background

A Jubilee Year

1 in this morning's T. port. review laws of the Sabbath; that every manner of living being shall rest one day of the week

2 but, a new concept is introduced, a "Jubilee Year". This is to fall at the end of seven ti es seven years, (plus 1:) every 50 yrs.

3 It is not only a year of rest for man and other living things, but —for the fields as well on which man has labored for so many decades. Furthermore, it was to be a year not only of rest but one of liberty.

4 Lev 25:10:"And ye shall hallow the 50th year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubiliee unto you, and ye shall return every man unto his possessi ns, and ye shall return every man unto his family."

B Requirements of 50th year.

1 we see from this verse that our people dealt in mortgaged land and possessions, for they must return it after 50 years.

2 also dealt in slavery, fof every man must be returned to his family in Jubilee time

3 nothing is to be done that one year; food must be gathered ahead of time and the poor must also be provided for in usual measure.

4 our American forefathers so impressed by this type of law that they inscribed essence of verse on Liberty Bell, now in Philadelphia:"Proclaim liberty throughout the land, unto all inhabitants thereof."

5 Basic reason for this law is one of humanitarianism but also, the core of Religi us being and thought: "for the land is Mine, for ye are strangers and settlers with Me", saith the Lord (25:23)

Body

A Democracy

1 this purest form of equality for us as Jews and as human beings; no other nation or faith can boast of such a law.

2 in former times it was the custom to keep that which was gained or conquered and a change such as this law is a radical departure

3 it is an advance in ethics and morality which, unfortunately, is no longer practiced in our day where it would do a lot of good.

4 it would insure freedom of person to every man in all parts of world; it would insure certain basic possessions to every human being of which he could not be deprived

5 many persons meet misfortune on the road of life but in this system a return of what was originally theirs would be assured them in due course of time.

6 there would be no physical, spiritual or mental bondage

7 furthermore, it would highlight the dignity of life and possessi n and the need for rest in every living th ng, not only human

8 there would be no such great accumulation of wealth that some are so very wealthy and other so desperately poor; all assured of basic necessities.

B "for the land is mine"

1 this is basic reason, when seen from point of view of agricultural society for which this law is designed

2 extension: all the possessi ns of Man are God's and none of them are ever permanent.

3 from the point of view of Law, this applies only to physical or material possessi n; the spiritual keepsakes are ours for all time: the ideas, values, concepts which raise us up from the level of unthinking beasts

4 This concept to be found in prayer book for Sat. morning: "May we never forget that all we have and prize is but lent to us, a trust for which we must render account to Thee." (Service # 1.)

5 we think so much of our mater. possess as if these were the entirety of life; as if more import. than the values which strengthen and ennoble.

C "For ye are strangers and settlers with Me."
1 this is even more basic a point of view for the reason of the Law of rest, freedom and liberty.
2 all of us are sojourners on earth, trying to make our way in peace contentment and security and, yet, so many times the wish to grasp and hurt at the expense of others gain the upper-hand.
3 if man could ~~xxx~~ only learn to appreciate that he will not live forever; that the worth of his person is not to be found in the goods he has accumulated but in the thoughts and ideas and good deeds he has cultivated and furthered.
4 I am always impressed by a verse which we read at the funeral service which people take to heart at the moment but forget at once: "Help us, O God, so to walk in Thy sight that we may meet our end with a tranquil mind."
5 How many of us live with a "tranquil" mind? This is one of the results of not having the type of law which will proclaim liberty throughout the land, unto all the inhabitants thereof.

Conclusion
A Summary
1 This is, indeed, one of the most justly famous laws in the Bible
2 a custom which was practiced many centuries ago and dropped into misuse and then, forgotten over the years.
3 but the basic idea and reason for it is something we should never forget: all that we have is God's; we human beings are only strangers and settlers upon earth."

B Concluding Sentence
"My friends, it is always difficult to realize and understand our temporary status as mortal beings and yet, this does not lead to a despairing or cynical existence. We have so much for which to be thankful for, so many good things to see and do and achieve that the basic rights and obligations should be granted to every human being on the face of the earth. In our own lives, let us declare a time of freedom, freedom from enmity, distrust, false pride and pettiness and let us raise our voices in joy and security to the Almighty as we "proclaim liberty throughout the land, unto all the inhabitants thereof."

Hebrew Tabernacle, Sat. A.M. , May 11, 1957

ETHICS OF THE FATHERS.

Background
A Introduction
1 Tradition has it that we read Ethics every wk, for the 6 Sabbaths that occur during the time of Peaach to Shevuoth
2 The "Ethics" is an old book, which is to be found inthe Mishnah, was completed c. 200 C.E.
3 It contains the wise sayings, moral teachings of our sages; delineates the rules for life not only for their time, but ours as well.
B This week
1 read from fourth chapter, as this 4th week since Pesach; chapt. we read for our Haftorah portion this morning.
2 There are more sayings than contained in our UPB, but thesemost important
3 Aside from teachings, interesting to note how some of rabbis are identified: a) traces the lineage of their ancestors to give them stature and validity to their message; b) from whence they came, i.e. their communities; and c) their occupations i.e. "sandalmaker."
4 We learn from this that being a rabbi was not a full-time occupation in those times; rabbis had other communal duties for they were not permitted to earn their livelihood from the teaching of Torah.

Body
A The teachings
1 touch on every aspect of life: business dealings, study of Torah, relationship between man and man, man and God.
2 draws a sharp contrast between good and evil, that action which is acceptable to God and man and that which is not.
3 Most important factor to be considered is why this "Ethics" is so vital for our consideration; other nations, peoples and races have a Code of Ethics, why is our so meaningful, perhaps more meaningful than all the others; and, what makes this Code specifically Jewish?
4 Answer is to be found in the fact that this Ethics of the Fathers rests on the two-fold pillar of our faith: a) God, and b) Torah.
5 Every verse and saying and quotation of the rabbis, intended as guides to a specifically Jew. way of life, mentions either God or Torah as a fundamental reason why action should be as they have said
6 For rabbis it was, and for us it should be, the beginning and end of life, as well as its sum total of living. (N.T. who father r. should be for us...)
B Torah
1 this a term used in a broad sense, to govern us in course of lifetim
2 The T. does not limit our existence or restrict the joy of living; it imposes a burden upon us which can be easily born by all men.
3 indeed, the Law by which man can, and should, live encourages our spiritual development, our moral growth, and insists that man can make of this world a better place in which to live.
4 The rabbis ~~insist~~ learnt that Man was not made for Torah, but Torah for man that is, that as we live by these laws, our lives are enhanced and ennobled.
5 This attitude is reflected in the saying read this A.M. "He who honors the T. will himself be honored by mankind, but he who dishonors the T. will himself be dishonored by mankind.
6 But, at the same time, one should not study the Law or Word of God for the sake of profit and personal gain. Rabbi Zadok said: Make not of the T. a crown wherewith to exalt thyself, nor use it as a spade to dig therewith.
7 This means: do not better yrself materially by knowledge of Torah, do not become arrogant or self-righteous bec. you may know more than the next person.
8 If the knowledge of God's way of life means anything to you at all, it should be a means for insight, faith, perspective, leading to contentment + strength of spirit.

C God
1 This is a basic concept in Judaism; all comes from Him and only freedom granted to man is the degree in which he stands in awe of God
2 We read in our chapter this morning: "without thy consent wast thou created, and born into the world without thy choice; thou art now living without thy permission and wilt have to die without thy approval"
3 These very strong, almost negative, sentiments but true nevertheless.
4 But, that little bit of freedom becomes of the greatest importance: shall we dedic. our lives to His service, shall we aspire to His perfection in deed and thought; shall we acknowledge Him as the source of all life; shall we realize our duty to work for the betterment of our loved ones and the society in which we live? (Shall we establish that which the rabbis have told us is even more important than the kingdom, the priesthood and Torah; a good name?)
5 if we decide to use this freedom for service to God and for efforts to come ever closer to the perfection of His teaching, our lives will be enriched, and ennobled, sanctified and sacred.
6 in this manner we shall not simply live from day to day without goal or purpose, merely existing; rather, we shall be raised to heights of dignity and purpose and God will become the meaningful symbol of all our striving

Conclusion
A Summary
1 These are specifically Jewish ethics, for Jew. point of view: a) all stems from greatness of God and b) all to be found in love of Torah
2 this sacred basis for a way or manner of living far surpasses all other Codes to righteous ~~living~~ conduct.
3 by basing all our reasons for action and deed and thought in God and Torah, we can not help but be inspired and motivated to bring a measure of calm, and healing to the rest of mankind.
B Concluding Sentence.
"My friends, The love of God and our devotion to Torah are those two aspects of our faith which grant strength and ~~faith~~ life and courage to all of us. May we never forsake either of these two and may we so conduct ourselves, at all times, that the Torah, the Law, shall truly become the living word of Almighty God. For "he who dishonors the T. shall himself be dishonored by mankind, but he who honors the T. shall live a life of beauty and strength, and he shall be honored by all the children of men."
Amen.

Hebrew Tabernacle Congre. Sat. A.M. May 18, 1957

T. portion for this Sab. one of most insp: Kodoshim. Theme: Ye shall be holy, for I Lord am holy.--Grt quest of men: what does it mn to be "holy"? Have searched for cent. & no pos. ans but, in broad terms, "an awareness of beauty of life", an "apprec. of life" This is a teach applic. for all & fr u part. on this special day of yr life

MANFREDO: every persons life is diff & we all have our own person., but idea of holiness is always the same.
In yr own life u have been able to see truth of this: sad, bad, joy-sad but never surrender, always look ahead.

Family: yr. fam. journeyed from Europe to Venezuela, where u were born; a journey due to persec. & turmoil of recent generation

2--yr mother ~~several~~ same yrs ago was called to our Heavenly Father, a circumstance which tinged yr life there with tragedy & unhappiness.

3-- and yet, even during those early yrs of yr life, she was able to implant ~~ideals~~ feelings & ~~ideas~~ manners in you which will remain as part of your being & pers. fr the rest of your days.

PRESENT: Manfredo: the past has been superceded by the present; the opportunities for happiness are before you a--yr father has given of himself in

MANFREDO SCHWEITZER-- B.M.--IV/27/57

& sac. manner, sending you here for sch ⊙ling, for training, for reasns of yr health and welfare. He has given u love and kindness & understanding

2--same might be said of yr "new" fam. yr. mother who thinks of yo & this day although must remain in S.A. wth yr ~~br, sis &~~ sist. Brothesp. came here

3--grandparents here have taken u to their hearts, a home away from home; same with yr friends, Cantor Max Ehrenberg & his wife, who has trained you for this happy occasion

4--yr years here in U.S. have been eventful ones, broadened yr horizon & have learned to live with other b in yr school, have partaken of extr curr. act. as well.

Holiness: all these oppor. given to yo take advantage of them; are for yr good and progress in life & world. Cont. your studies by being good & student you are now. Seize opp for knowl, profic

May this day of yr B.M. mark the beginning of here you recog. only good and decency in hum. beings for this type of sentiment will bring you respect, understanding, affection frm all those whom you cherish as yr own May God's bless. rest upon you always

NORMAN HESSEL--B.M.:---APRIL [illegible] 12, 195

In T. for this day, "Ach Mos", have interest. story of scapegoat. People are ass[illegible] prayers are said, sins of people placed on this goat, which is then sent out into wilderness to die. In so doing, the sins of people are removed from them & they r pure Of crse, this old way; in our time we feel that every person must atone for his own misdeeds & be responsible for his own future.

This lesson for you, NORMAN: that from this day on you are your own best critic, yr own staff of measur of what you owe to parents, Jud & soc.

HOME: u come from the type of home where love and dev. have been lavished on you;

a-grandparents have attempted to implant in you cert. ideals & principles have taught you essent. of Judaism. Their presence here, today, must be a source of joy for them & comfort to you & yr parents.

b-parents have brought you up in Jd tradition: yrs is a home where Jud is practiced and lived; holidays r celebrated and observed; the Sab an integral part of yr week. Parhave shown their interest in affiliation with us by their membership.

NORMAN HASSEL**B.M.**APRIL 12, 1957

SCHOOL*---- have had good training and
have prov. to be a good student
b-lilled studying he and working o
l-ne of yr people
c-interests in life transc. i..
time and place.
d-our hope also that you will becom
part of our Yth group & will con/
yr studies among us.

From now,on, however, the lot of the
future lies within yr powers; for
every man respons. for what he mak-
es of himself.
a--must resolve within yrself to
live up and do credit to all that
has gone before.
b--must realize that you do not
know everything & that wisdom of
world lies before you, in whatever
profess. you will find yrself in
days to come.
c-hope, too, that part of answers
will be found in Judaism, as you
found it here & at home; answer in
principles and values made known t
you by yr loved ones and friends.

Pray yours will be a happy and content
ed life; go from strength to stren
and shall never fail to take upon
yrself mantle of resp & oblig to
fam, Congre., and Judasim.

ALLAN DROGY---B.M.---APRIL 6, 1957

What diff. one Syn from another? Each a House of Worshp but in some there is a cert. feel. of warmth and beau which is undeniable; can sense or feel this; makes prayer more meangfl The one grt diff. is to be found in th people who worship within walls ofT How much p. give of themslvs, since honesty, dedication and love fr God

ALLAN: this H. of Gd made more meaning ful bec. of yr. families assoc. her and the spirit of Rel. in their hrts This day it is our grt priv. to welc u, yr family and friends to this Sa as u enter adult comm. of Israel.

Yours is a heritage of service:

1--grandparents: who see in u the realiz. of all thr ideals and hope who, through yr parents, have give to u a heritage of kindness, decen & apprec. of values of yr faith.

2--yr parents been with us for sev. decades; not only in a passive mem bership but active in worship, pro jects & enthu. supported all aspec of our Congre.

They have given u a home life Whch encomp. all that is good & true in a fam. relati nship & u r lucky bo

3--yr. sister Confirmed here & now u stand on this same pulpit. 2 yrs ago after 4 yrs of study

ALLAN DROGY--B.M.--(2)--APRIL 5, 1957

All this makes us look to u as 1 of our very own & we take great pride in u.

1--have shown yr ambition by yr stud. & yr coming here even when u moved away from this neighborhood.

2--have shown a good mind, pleas. personality, ambition, & a quiet responsibility.

3--all of us have learned to like u [illegible] can per. that u joy [illegible].

4--Now comes the time for u to dedic yrself to the Temple, so that u follow in footsteps of yr family.

5--ought to continue yr studies

6--always assoc. yrself with cong li for it is people such as you who add to the beauty and life of any congr

7--Proph. respond to God's call: Here I am, send me! This is the manner in which u must ded. yrself this da always to do the right, live in acc with values implanted in you by yr fam and loved ones and friends, alw to be a source of credit to Jud. & the institu. of yr faith.

Are not asking too much of u: we believe in you; we know that with the herita that is yrs, you will succeed. Have the ability to go yr own way, make a name for yrself & be a bless. to all concerned with yr welfare.

CHARLES LEVII**B.M.**MARCH 30, 1957

Ps assigned rd: Come, ye children, hear
en unto me; I will teach you the fear
of the Lord (34). Ths a most striking
verse for it gives us all a philo of
life: Listen unto teachings of yr fam
ily, yr faith & yr teachers & u will
be tought to love the Lord. Indeed,
to love all of yr family ~~circle~~ wide,

CHARLES: am sure that large gathering of
fam. and friends impresses you as much
as it does all of us; shows how much
people think of you and love you.
a-grandparents whose feel. & concern
for you runs very deep; this big
day for them as well. From them u
see the teachngs of our faith per-
so ified in their very lives and am
certain that their rel. influence
is also felt by you for good & bles
b-have your parents & brother here;
they have tought you most of all:
sense of values, knowl of right &
wrong; cared and sustained you, led
you on the path toward good citizen
ship, strong character and fine per
c-so many have tought you outside the
immediate family circle: friends, yr
hobbies, yr studies at school, yr
interest in Science; all broaden yr
outlook and widen horizons & throu
these have learned the love of God
and love of your dear ones.

Charles Levin - B.M. - ii. — III/30/57

Charles: long and good life before you.
a-have shown yr ability and good mind in public and rel. school and we are proud of having you as a student.
b-you have done well in yr Hebrew & B.H. training& your pleasant person shall always be welcome among us he
c-conscienteous, responsible, bring joy to yr parents, co-operative

Psalm: "listen" which u have done; now: learn to love God; can only do this
a-as you take words to heart,
b-as you take sacrifice and interest of parents and friends unto yrself
c-as you think of the way we feel about you here,

CHARLES: much is expected of you in the days to come for u have great prom and a good future. Whenever life not so good or happy think of this day and all that has brought you to this pulpit; take heart, listen to the advice and loving concern of those near to you, and you shall then learn to love God and make progress.

We wish you all the very best for the yrs to come: be happy, content in yr work & know that we accept you into adult J. com with pride and joy

We ask God's bless to rest upon you...

GUIDO: if all this in the past, what may we expect of you in the futre? Cert. an appreciation of what has gone before and a participati n in what will come in days ahead.

1) We expect you to continue yr ed. for no person is ever so full of knowledge that he can stop learnin That which you know must be expand and you must add to it.

2) But do not forget this "Anointed of God". In this sense think of all this day means and should meant to you and yr loved ones; you have spoken before God and th congregati n words of promise and dedication.

3) It is up to you to keep these wrds & live accrodingly, as did children of Israel in former days

4) Certainly, nothing comes easy, u have discovered this yourself, I am certain but, GUIDO, the hard things are sometimes the best, Ha example in music, only by practic

Thus, GUIDO, we hope this will be the begining for you of a long and happy life, life filled with blessings and real of respon. upon you. May u & r loved ones be blessed with all the good & may yres bring you happi & jo

GUIDO TEICHNER*B.M.** MARCH 23, 1957

T. port. is Shemini, & people are concerned as to how worship God. Know they must act certain way, now & in days to come bec., as Moses says, r "anointed people of God." Means: r pledged to honor word of God, do rgt live in way of their fathers, take upon themselves respon. & obligatns.

GUIDO: This day of yr B.M. u also bec an "anointed of God." Ths is beginn. for you as a Jew & as responsible memb of comm; for in J. this cere on is the dividing line between childhd and adulthd in Judaism.

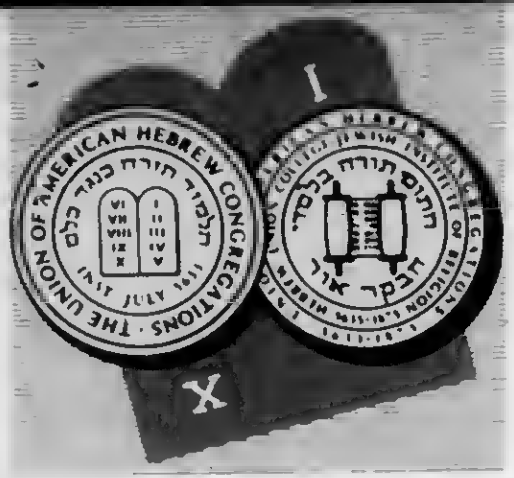
Have shown in past that u r ready:

1) have an ap reciation of what yr parents have done for you; brought you up for health, safety & securit Already you have seen many things in yr short life; were born in Isra which is a privilege that does not come to many young men in this land.

2) You also have shown an appreciat of the good things in life; have yr hobbies by which you broaden yr out look and interests; have yr music, & know that you read quite a bit.

3) have also shown that you can tak resp. upon yourself; have worked hard to save for yourself & to make use of the earnings for yr own advancement

Good Sh. to all → can be
"Enjoy service? prayer
music, many people
we like having you here
Come from home to another
do same things in both places
a- lights: mother bless them?
or she does! some of girls~
Good time to learn now!
b- wine - father say bless?
some boys say Kiddush-
even get a little sip
c- make Motzi in home; here
our Meg later at service
So many things alike - want
you to be as happy here
as you are in your home
most imp: love, happiness, cheer
children: respect & listen
& parents
try to understand them - hard work



For American Judaism

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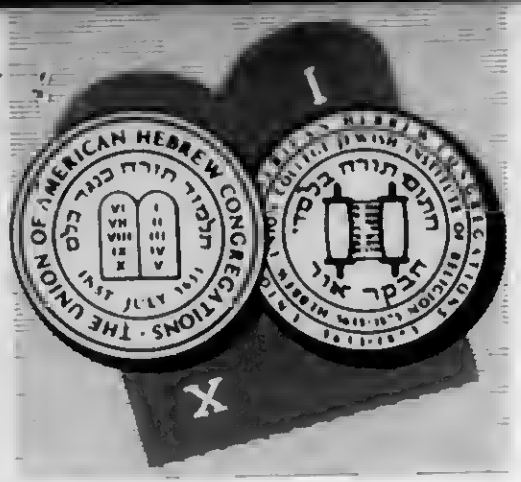
2062

.. Shabbos: special in home
bec. fam. sits together
talks + blessings over wine,
light, bread - all can
share + join.
Ask yr parents to make Sh.
in yr home. I think they
will do it.
want to sing songs, etc.
If they don't know, we will
help them.
Now I want to tell you story
of ~~bread~~ effect of Sunday
Shabbos in a J. home.

Angels lived in Heaven + God
punished: must bring
from earth most
precious object
① last breath of soldier
② smile of a Nurse

(13) Robber walk. Then woods
- wants to hunt Jew. Family
has second etc - run, cries
b- looks thru window & sees
a Jew. at Sh. meal - so
beautiful & friendly that
c- he remembers how his own
mother used to put him in
bed, care for him, help him, etc
d- begins to cry & promises
not to hunt people any-
more
e- angel takes this dear up
to Heaven - is forgiven.
this most precious thing.
End of Story: so you see how
much good - Sh can do.

Now say just a word to
Parents. (Sit & still for
just few moments more)



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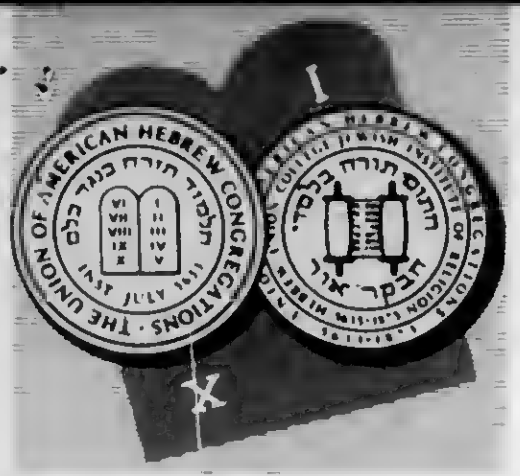
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This known as used
by Rabbis to explain laws
But from pulpit - let us make
every Sabbatha "feast table"
in our homes - for yrselves,
children
& fam. that lives, prays in harmony
stays together - flourishes.
This one way of bringing into yr
homes
Fire & dry, he enriched.
Remember opening theme of
our Spec. Table service
"Better a dry morsel - quiet
therewith, than - house
full of feasting & strife".

Amen.

FAMILY SERVICE - 12/12/57
Hebrew Tabernacle - Trid ex.



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FAMILY SERVICE

HEBREW TABERNACLE CONGREGATION

Rabbi: A simple, sparse meal on the Sabbath in a home where there is love between husband, wife and children is better than a table laden with the choicest and richest of foods where there is hatred. It is with this idea in mind that we understand more fully the verse from the Book of Proverbs: "Better a dry morsel and quiet therewith, than a house full of feasting and strife." Praised art Thou, O Lord, Giver of Peace. Amen.

Entire Congregation: Heavenly Father, we parents and children come hand in hand to Thy Sanctuary on this Sabbath, seeking communion with Thee in order to prepare ourselves in body and spirit for Thy many blessings.

Parents: We parents, busy with the necessity of earning a livelihood, busy with the full-time occupation of caring for and rearing our children, reflect in the stillness of this hour of prayer how much our task is lightened by the knowledge of Thy guiding hand.

Children: We children, not yet mature, but not unknowing, realize too in our own way that there is a Father of us all, a Parent of all parents, who sees us through our hours of work and play.

Entire Congregation: Together we come this evening, O Lord, for this is the hour when "Thy Messenger of Peace" descends from on high to turn the hearts of the parents to the children, and the hearts of the children to their parents.

Parents: Bring up a child in the way he will go. (Proverbs 20:6)

Entire Congregation: And even when he is old, he will not depart from it. (20:6)

Children: Correct thy son, and he will give thee rest. (29:17)

Entire Congregation: Yea, he will give delight unto thy soul. (29:17)

Parents: Hear, ye children, the instruction of a father. (4:1)

Entire Congregation: Incline thine ear to my understanding. (5:1)

Children: For I give you a good doctrine. (4:2)

Entire Congregation: For length of days, and years of life and peace, will I add to thee. (3:2)

Silent Prayer and Meditation for all.

"May the Words..."

THE CUP OF ELIJAH.

Hebrew Tabernacle Congregation — April 17, 1957

הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם ה׳

Background

A Bible

1 Book of Malachi:Behold, I will send you Elijah the prophet, Before the coming of the great and terrible day of the Lord; And he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers." (3:23f.)

2 This man Elijah as become famous in our literature for his many heroic deeds in behalf of childr. of Is. in their early days

3 but became famous primairly for the verse from Malachi, read before: he was to announce the coming of the Messiah.

B Cup of Elijah

1 At Passover time, when we are thinking and speaking of our redemption from slavery, when there should be a physical and spiritual liberation, we think also of Elijah the prophet.

2 place his cup on our Seder table so that he may drink of it and we invite him to our table. Since this is the time of liberation, we hope that he will bring Mess. and that, then, we will be redeemed of all evil and sorrow and will face a life of happiness and comfort.

3 itis for this reason that cup plays so important a part in the ceremonies of this season of the year.

Body

A Orthodox view

1 up to past few centuries, belief was that Elijah would come and herald the coming of a Mess., a man, a desc. of House of David. He was to restore our fortunes, lead us back to land of Is., revive the dead and, after punishing the wicked, would bring joy to thefaithful.

2 This belief so deep in Jew. consciousness, that some ultra-orthodox Jews, even in our time, still will not admit legality and validity of the State of Israel. The reasoning is very simple: the personal Mess., has not taken them by the hand to lead them to Is., therefore anything man-made could be of little use or purpose.

B Modern Reform or Liberal Judaism

1 as times changed and new ideas began to appear on horizons of men's minds, beliefs within Judaism changed as well.

2 Particl. at time of Emancipation, in 18th cent., the new, liberal Jewry desired not to return to Israel but to establish themselves as full citizens in their countries of residence. They wanted to be like the other people, with same rights, respons., and privileges.

3 Some of the thinkers evolved the concept of a Messianic Age, which would feature peace on earth, brotherhood among men, security for one and all, love and happiness for every human being.

4 This "Age" was, and is, in direct contrast to the "man" ideal of Mess

5 But this new view does not lessen or weaken our faith, does not detract from beauty or meaning of ourbeliefs; basically, the end result would always be the same: to establ. a community of men on face of the earth.

6 This is my belief in regard to question of Mess., and shouldbe our belief since we are associated with a liberal congregation.

7 we have only a spiritual tie with Israel; we want to live here as citizens of America.

C Why, then, Cup of Elijah on our tables at Seder time?

1 as a symbol of what is to be and what can be brought into being by us

2 a reminder of our obligation to work toward the establishemtn of our Mess. Age

3 that the Messiah, the anointed one, is no other person than ourselves and that if we want to accomplish something, we must all add our efforts to the task at hand.

4 much easier to wait for a Mess. to do work, than create ourselves.

5 Each of us is to consider himself as personally appointed by God to be a "servant of the Lord"; עבד ה' , a "light unto the nations"; אור לגוים. Must be a source of inspiration, bring help and comfort, lift up the fallen and heal the sick of body and mind; thus, to bring to realization our ideal of a Mess. Age.

6 Each of us appt. by God bec. we firmly believe that we are created in His image; His spirit is part of our being; He breathed into us, with the creation of the first human being, the Breath of Life. This is our most precious possession and, being children of God, we must labo in His cause for equity and justice on earth, the Mess. Age.

7 This also teaches that Religion in theory is never sufficient to do great things for the people of the world; action must always accompany the words we speak here and the ideas which we frame in our hearts

Conclusion

A Cup of Elijah

1 the cup, then, is the symbol of all we are yet to do, of all that stands before us.

2 it is a visible reminder that our task is still unfinished; that, aventhough we sit reclining the night of the Seder and commemorate the freedom of our people through the Passover season, there is still tragedy and sorrow in the world.

3 this is the meaning and significance of the cupof Elijah and as long as the invited guest fails to appear our work must continue.

B Concluding Sentence

"My friends, the prophet Malachi told us that ~~the~~ Elijah would announce to us the coming of the Messiah. This view is not longer valid for us since the qualities of creating for good and the essentials for leadership are to be found within each of us also. We, created in the image of God, must serve His great purpose: to establish peace on earth, love in our homes, and security for all the children of men. To remind us of this duty, we place the Cup of Elijah before us for only when the Messianic Age is securely established shall the worlds of the prophet be fulfilled: The hearts of the fathers shall be turned to the children and the hearts of the children shall be turned to the fathers. Amen.

ונשים לב אמרות על כוסות ולב כוסות על אמותם

Second Day Passover

Pesach
p 274

THE ENDING OF A FESTIVAL.

Background
A Concluding Days of Passover
1 began almost a week ago with joy in hearts and reminded of our heritage
2 slavery & freedom; joy at deliverance & bitterness of burden; thinness of Matzho and sumpteous meals have stood in opp. to one another.
3 as we searched for leaven at beginn., so should have searched our hrts during this past week for any thoughts of inequality, injustice or pettiness which has brought hurt to our fellow man.
B Final thoughts
1 have now come to observance of Concl. Days; must tie together some loose strands which have remained unattached and which are pertinent to our Passover story.
2 everything must be accounted for; and the problems which have not entered our minds, did occur to the rabbis who commented freely on the story of this festival in the Midrash.
3 three areas which deserve our attention, from which lesson can be learn

Body
A The Leap of Faith
1 one thinks back to Is. stand. on edge of Red Sea, surrounded; shall they wait for Moses or God to work a miracle or take chances with Sea?
2 The Midr. tells us that while most did not know which way to turn, had a goodly number which were ready to take their chances with Sea.
3 wanted to jump in, swim or wade across and put trust in their survival in hands of God.
4 while people hesitated, Benjamin, the youngest of tribes, jumped in.
5 Judah so incenses that honor of "first" taken from him, that they began to throw stones at the swimming men of Benj.
6 God so impressed with ardor of these two that: Jerusalem was made His place of res., which is in terri. of Benj.; and Judah was conferred the royalty of Israel.
B Lesson
1 there is such a thing, for all of us, as a "leap of faith".
2 this in terms of personal experiences which shape our destiny where we are hesitant or fearful or unknowing which would be best course. But the longer we wait, the less sure we become; we must take upon ourselves often the courage to make a decision and place our faith and trust in God, as did our ancestors at the shores of Red Sea.
3 this in terms of a spiritual committment as well. Men walk the face of the earth for the span of their life time unwilling or unable to accept a belief in the existence and goodness of ~~faith~~ God. They stnd at the brink or edge, calling themselves "atheists or agnostics" but rarely can they make the leap of faith to see what is on other side.
4 There is a reward for those who have made the leap; if one one of having participated in some action, that the long period of doubt or inactivity has at last been resolved. Beathe easier, more content, quiet within; having made "some" choice, now events have been cast & we have done our part.
5 take this attitude in terms of personal, social and spiritual relation

C The fate of Pharaoh
1 in all of story of the Exodus, and the number of times Ph. is mention nothing is known of him after the episode at the shores of Red Sea.
2 all of Ph. forces were drowned but he is not mentioned and we do not even know whether he took part in action v.s. Isrealites.
3 in movie "Ten C's", this is taken note of, Ph. stands and watches his armies being defeated. Returns to palace and, shattered, dissilusion, unable to understand or cope with this Great God, he states in awesom tones: "Their God, is God." This lesson of entire Pesach festival.
4 This also interpretation of rabbis in Midrash. Ph. left in water for

fifty days and then rescued. He ~~in~~ will never die but must stand at gate of Hell and proclaim to all earthly monarchs who pass through it that there is indeed, no god like the God of Israel.

5 This fate of Ph. who is missing from historical narrative, acc. to rabbis' Midrashin interpretation.

D Lesson

1 restatement of Passover theme: no god, like the Lord.

2 false tyrants, dictators, persecutors of every kind and age will never live to enjoy their spoil for ~~kkky~~ man can not take the place of God.

3 words of prayer-book all that we have is but lent to us, a prize for which we must render account to thee.

4 there are men who have special gifts given by the Al. but it is of great. import. how these gifts are to be used. If for ill, evil or personal gain, without kindness, humility or marcy, they cannot prevail

5 evil may triumph for a while and innocents may suffer but (Psalm 90): "a thousand years in Thy sight are but as yesterday when it is passed, and as a watch in the night."

E Song of Moses

1 the people believed in God and Moses, after deliverance, and then sng

2 song of triumph and victory, not only people but God too.

3 most of us would not begrudge them of this expression of joy; except the keenest and most sharp-minded of the ancient rabbis.

4 it is they who bring us back to reality by calling a halt to the celebration; God frowns on this expression of victory for are not the Egy His children as well, eventhough they must be punished?

5 My children die and you sing for joy?, an expression of reproof, ange

F Lesson

1 There can be no justice without mercy; no punishment without love

2 if pure hate , scorn, bitterness then these degrade and lower not he who is beaten but him who administers the punishment.

3 Authority must always be tempered with wisdom and concern for the welfare of others; there can be no correction or improvement without the discipline of love and understanding (sympathetic).

4 this true in personal realm where self-hate often seen; in deal with others, part. children

Conclusion

A Loose ends

1 leap of faith must be taken by each of us

2 the fate of Pharaohs and tyrants in all ages

3 the song of Moses, when others suffer and die.

B Concluding Sentence.

My friends, as we come to the end of our Passover holiday we know that we have learned many things, and have refreshed our memories of what was our past and, also, of what can be our future. Like our loose ends, let us gather together our thoughts and build them one upon the other like a mts reaching upward unto God. With the lesson of Pesach in our hrts, we shall come ever closer to Him on High and dedicate our lives to His service in faith, with love and ded. to the freed. of all mankind. Amen.

Hebrew Tabernacle, 7th Day Passover, morning service. April 22, 1957 (Mond

The Book of Laws

~~END OF A BOOK~~.

7 N 1 C

Background

A Book of Leviticus - have not had opp. to discuss it due to B.O.T.
1 Story of Creation in "Genesis" fof earth and man
2 Story of Exodus, from slav. to freed. in "Exodus"
3 Now come to point in life of nation and people where laws are import.
4 this orderly and logical development; are now ready to take upon ourselves obligations and responsibilities.

B Laws
1 For the most part, what we have read is no longer applicable to us
a sacrifices in Temple of animals; do we want this again
b slaves, bondsmen, servants, both male and female, of our own peopl or other nations and races
c personal cleanliness or desease were cured in cert. ways acc. to law in ancient times; today, have MD's, drugs, hospitals, etc.
2 Interesting point is that with all obsolete in practice, still valid in principle or theory or spirit.
3 basic points of view have not changed, even over course of centuries and with all the advance made by us in Science, Ritual

Body

A Laws of Ritualism
1 this, in broad, general terms should be kept by each of us, not as they relate to Temple sacrifice but in relation to rituals which are part of our daily lives.
2 Can cite any no. of them which should be encouraged and which are encountered daily: shabbos, Motzi, home, Syn., Shehechionu, etc.
3 these very deliberate, exery experience has corresponding blessing!
4 the blessings are not to be used by us as a crutch or are intended as a support for us moderns
5 rather, to enhance, uplift, spiritualize our every action and exper.
6 this all contained in the idea of a "mitzvoh", in terms of "doing something"
7 must always remember that this is not simply an idea or theory or a point of view chosen at random by our ancestors, they knew exactly what they were doing.
8 The blessings are LAW which must be obeyed, not only in praise of God but, most important, for our own spiritual welfare.

B Laws of Human Relations
1 whenever people do not know what to make of a persons actions, mostly those they do not like, they label it "Human Nature". This the catch all phrase to describe so many things, that words have no real meang.
2 it is simply a fact, and should be acknowledged as such, that people have their very certain and definite likes and dislikes
3 this all the more true, because each of us is different, we react in diverse ways to that which confronts us.
4 the problem is that "Human Nature" expression or label is too often an excuse for ~~real~~ evil to be found among our own and in world. It is much easier to believe that man can not really be good, than to think he has possibilities for improvement and real goodness.
5 The fact is that most of us do not even try to like something else or person; we do not make the attempt to seek out good and beautiful. It is very difficult to make new friends, and takes long time
6 Curse is that as we make no progress in rel. to others, we ourselves remain static and unmoved or dogmatic. Always call on same emotions for same responses
7 Never call on that part of us which lies quiet and fallow within us, ready, willing and able to be of use and service if only given the opportunity.
8 this is why, in terms of Human Relations, have no mere theory or idealims but LAW and Commandment:

9 Enhanced by LAW:

C Laws for the Individual
1 no longer laws of hygiene, both phys. and mental health as in old setting
2 rather, laws pertaining to human psyche of modern times which find their roots in message of a by-gone era, of which we are reminded only by our literature.
3 Law of Be Yourself: in terms of personality. Dont put on something false or pretentious; your own person is one most acceptable and you can handle it best.
4 Word personality comes from L. "persona" meaning "mask".
5 Know your place in the world: understand world does not revolve ar. you but that you are only part of a process of cont. creation; that your wishes and will can not always be satisfied; that there are others in the world beside yourself and that greatest happiness can come to a person as he brings comfort and sympathetic under. to others.
6 likened to concept of Middle Ages that sum revolves around earth; did not and would not believe the truth bec. it would place man on a lower level. And yet, they had to believe in course of time and man continues to hold his head up high.

Conclusion
A Summary
1 laws which we have read over the past several weeks have no real mean for us moderns
2 and, yet, their concept is not obsolete and we can find mean in thei general application of the principles behind them
3 In terms of ritual, human relations and the individual
4 all these are not simply ideas but LAWS and, as such, they are binding on us and those generations to follow, as they were on the past.

B Concluding Sentence
"My friends, as our ancestors progressed and matured as a nation and people, so does this lot fall unto us. We continue to grow and understand; we are the inheritors of a great tradition which helps us meet the problems and trials of our own day. In consequence, these laws of Judaism must never be abandoned for only through them, as we take upon ourselves the responsibilities of our faith, shall we continue to flourish and grow in days and years to come. Amen."

Hebrew Tabernacle, Sat. A.M. May 4, 1957

וַיִּקְרָא

ETHICS OF THE FATHERS --CHAPT. 5.

Introduction.

A Background

1 In these wks betw. Pesach and Shevuoth, rd from Pirke Avoth
2 for Haft. rd fifth chapt. for fifth week
3 a collection of wise sayings, morals, teachings for every manner of life and experience of the Jew.

B Disciples of Abraham

1 The readings of this wk consists of alternatives: wise & uncultured, justice and injustice, four kinds of men, tempers, pupils
2 furthermore, certain qualities of conduct are enumerated which distinguish men of honor and character from those of evil intentions and unprincipled means.
3 One of most explicit sayings concerns those who are to be considered as disc. of Abraham: those with "generous eye, humble mind, and a lowly spirit". In contrast stand those wicked men who have "envious eye, haughty mind and a proud spirit."
4 Here again is a wonderful example of a code of ethics or conduct whic was formulated many centuries ago and has never lost its timely appea
5 What did the rabbis mean by "Generous eye, humble mind, lowly spirit"
5

Body

A Generous eye.

1 positively stated: those who will look upon their fellow man with a willingness to understand, be sympathetic and seek out only the best
2 this a moral teaching which we ought to reaffirm in our time for we act in almost the opp. manner
3 sometimes we take special delight in using our "envious eye": gleefully discuss a man's reverses and downfall, both material and spiritual; we discuss misfortune at length, deep down deriving some sort of thrill and pleasure that our lot is happier and brighter than another
4 Also, we take the way of a man at face value, without ever attempting to look below the surface. A man is grouchy, ill-disposed tow. us, careless or rude in his dealings with others and we label him immediately as coarse, ill-bred and boorish. Does it ever occur to any of us that some great problem of a personal nature may deeply disturm this man? Do we ever take the "human" factor into consideration

Should not be so quick to condemn

5 And, when a man is well-off, better than we, materially and financially well situated, what is our reaction? Cheer, support, graciousnes or envy, jealousy, intrigue and disparaging remarks about his person and dealings.
6 These human points of view of other beings are no mere figment of the imagination, they are heard all the time and are spoken also by us.
7 The "generous eye" is the exact opp. of this spirit for it looks for the best and most honorable in every person and gives us a wholesome outlook on life and the process of living.

B A Humble Mind

1 It first implies that every pers. has a mind, which is his to be used
2 this gift of thought is one of the most precious given us by God; but there are some who misuse this privilege.
3 often, thoughts which have come to us remained unchanged for decades; we have all met the opinionated, arrogant, all-knowing individual who is not nec. more intelligent than all others, he is merely louder and more convincing in his often false arguments.
4 this is the man who knows all, he has his mind made up, all others must listen to him, he will never admit that another might be right or, even worse, that he might be wrong.
5 here the matter of a "humble mind" comes into focus: the man whose thought process has not stood still, who is always open to new ideas and suggestions, who is willing to learn and profit from the experiences of others.

6 All too frequently the opinionated individual is sick mentally, is suffering from some sort of complex; whereas the humble mind is most often syn. with an "open" mind and a healthy approach to life and its experiences and teachings.

7 This sentiment echoes in our UPB: "may we welcome all truth, whether shining from the annals of anc. revel. or reach. us through the seers of our own time; for Thou hidest not Thy light...

C Lowly Spirit

1 this refers not to a spirit of surrender, defeat and negativism, pess.

2 rather, to the manner in which one should see himself in relation to the great adventure of living and in rel. to our Heavenly Father.

3 Man must realize that he is but a small speck within Uni. and can not always attain his hopes and desires.

4 the lowly spirit will help him adjust to life and his lot if he real. that the ways of Gd aretoo great for him but that he can raise himself to great heights of service to man and God.

5 in this lies his happiness and his great and lasting reward.

Conclusion

A Summary

1 to be like disciples of Abe, must have gen. eye, huble mind, low. spir.

2 this in contrast to env eye, haughty mind, proud spirit

3 follow teach of Pirke Avoth will make of person not only a better Jew, but a finer human being.

B Concluding Sentence

"My friends, again an ancient lesson retains its timeliness. Would that all of us could attempt to attain that measure of a "generous eye" which would permit us to see others in a ~~generous and~~ wholesome, sympathetic spirit, that our minds would always be open to receive the meaning of modern life and the heritage of our ancient faith. For then, without question, we would be able to bow ourselves, with "lowly spirit" before the God of all mankind. It was He who chose Abe for His special test of faith and we, follow. in his footsteps, might somehow come closer to God's moral code ~~of life~~." p - just, rewarding life.
Amen.

Hebrew Tabernacle Cong., Sat. A,M., May 25, 1957

I AM THE LORD.

6/5/57 - H.T. SHEVUOTH 1st DAY

Background

A Giving of the Law
1 Shevuoth trad. assoc. with the Revelation at Mt. Sinai
2 it is at this juncture that a loosely-knit federation of peoples took upon themselves cert. oblig. and respons. to make them a rel. group/
3 the term "rel." can only now be applied bec. they now entered upon a relationship with God and this is the basis of Religion.
4 finds the expression in the verse "All that the Lord has said, we will do"; therefore, the covenant is ~~sealed~~ sigled, they accept the burden.
5 this Law, these 10 C's, are the symbols of a new way of life, not only to regulate life of people but, also, to ennoble, enhance, uplift. As Moses went up on the mt., so these laws a manner of loftiness by which we should ever strive upwards to attain a closeness to God.

B The meaning of the Law.
1 The 10 C'S may roughly be divided into two major catagories; the first five dealing with man's relationship to God; the second, with mans rel. to man.
2 a: I am L.; No other gods; Name of L.; Remb. 7th d. bec. L. brought u out of E.;Honor f & m. so that days L. given thee.
b: Murder, Adult, Steal, bear false witness, not covet.
3 but most imp. of all ten is the first: I am the Lord Thy God who brt you out of the land of Egytp. This is the summary and the totality of all the meaning of ones relationship to the Almighty.
a--I am the Lord: a statement of fact to be kept before ones eyes
b--who brought you: a God who does things and who is active in world
c--brought "you": has a direct relationship to man, did this for us.
4 in these 3 catagories find our basic motivation for Religion.

Body

A I am the Lord.
1 In early times this was directed v.s. idol worship; idols of stone, wood, sun and stars, all which were pertinent to ways of ancient societ
2 this a direct refutation of the above. There is only one God and He can't be fashioned by man, as were so many idols and wayside alters.
3 God is something so majestic as to be almost inconceivable by the mind of aware human being and yet He is close enough to motivate us for good
4 This pronouncement ended once and for all any deviation for the good Jew or member of religious group; it is not merely a statement but a "commandment" which had to be accepted as the basis premise for all other commandments and ways of religious thought. A radical departure
5 Interesting to note that here there is no explanation of what God is; that comes later in terms of "Merciful & gracious, long suffering & abundant in goodness and truth, keeping mercy, forgiving iniquity, transgression and sin. (p. 255.)
6 the point is that people accepted without knowing detail, they believed and acknowledged the fact as it was given them; they were willing to trust to their strong and unyielding faith in the God who spoke .

B Who brought you.
1 Once we have established for our ancestors that this God exists and that He is their god, we can continue to understand the nature of Him.
2 they were a people who were on the move, to Canaan; they were a people who needed help and guidance, they were just finding themselves, thus: needed a God who would not forsake them in their early formative years
3 this was such a God. He physically brought them out of E., He made it plain to them and to us that He is always interested in the affairs of all living things, and that He would guide and sustain His people.
4 This, again, a departure from former accepted norm of a god's behavior for gods were mostly inactive, settled back in heaven to watch their handiwork or, on the other hand, were simply powers who worked not always for the good of man. Example of former is Bhudda who simply sits

5 Needless to say, this gave people a sense of assurance and comforted them in moments of need or when they contemplated their unknown future.
6 This God would always be at their side as long as the covenant was lived up to by them.
7 Again, not a simple statement but a command, for emphasis & validity

C Who brought "you"
1 this an extension of former points, or at least a more personal interpretation
2 These C's not only for the generation which stood at foot of Mt. Sinai but for all generations yet to come. Thus, God did all these things for you; and, at Pesach time, for example, all of us to consider ourselves as if we had gone out personally from E.
3 Thus, this last portion denotes that a very personal relationship exists between god and you! That He is your God, that He is active in your life, that He is concerned with the way of life You are leading.
4 This is what we term today a personal belief in God and it is a concept which is encouraged in Judaism; no intermediaries, an ability to enter into direct relationship or communication with Deity.
5 this ia the apex of a religious conscience and found its basis in this opening verse of the ten C's. and should never be forgotten by us.

Conclusion.
A Summary
1 the first few opening words of first commandment,-set the tone and philosophy of our relationship to God.
2 it is a way of life and a law to regulate life which is applicable not only for those of yesteryear, but for us as well.
3 God is One and there is no other god but He, the God of our fathers; He is a God who will help us and sustain our spirits on earth and we can walk the face of the earth secure in the faith that "the Lord is near unto all who call upon Him in truth."
4 that God is nigh unto you and that the tradition of belief is a very personal experience, handed down from man to man, coming to rest upon your shoulders, making it your duty to teach this belief to others.

B Concluding Sentence,
"My friends, in this context we find the meaning of the opening words of our basic ten commandments, traditionally associated with this holiday. It can only be hoped and sincerely believed that, as in ancient times, the purpose of these laws will again be fulfilled and reapproved by us all: that these laws bind us together in a common heritage and belief, that these are the reasons for our religiosity and that, in truth, they will uplift and ennoble, enrich and spiritually reward all the children of men who are, at the same time, children of the active, living God. Amen."

Hebrew Tabernacle Cong., Wed. A.M., June 5, 1957. Shevuoth, first day

BILLY GRAHAM CRUSADE: PART I.

6/7/57 - HT - Fri. Eve

Introduction — time of Rel Rev: cong meet, hdq, schools - part among K one who has been part of this from beginning is B. H.

A Background

1 B.G. has made one of greatest impressions of any revivalist in recent decades; [not since Billy Sunday, in the twenties has any man dared to invade N.Y. to "reform" it or to work for its "salvation". N.Y. the supreme challenge. her d rize, sophist, disenth d wcc. crees, rel.]

2 B.G. not only successful in this country, but all over world: England, Scotland, parts of Europe; also, in eastern countries, part. India.

3 has been heard over radio for years; his N.Y. stand was encouraged & supported by Protestant Council of Churches of N.Y. area.

N.Y. last

4 has money, adver., political and religious support, even TV time.

B My going

1 resolved to spend an eve in his company in terms of interest, scepticism over numbers, pure curiosity as to the power of the man

2 also, from rel. point of view, that such a phenomenon should be investigated by me as a rel. leader

3 would like this even and next Frid. to give you some of my ~~impressions~~ observations Tonight, in terms of over-all thoughts and impressions; next Frid. to deal with the message brought by B.G.

Body

A Statistics

1 9th Ave. was lines for four blocks with chartered busses, advertising that they were bound for the "Crusade".

2 a huge lines of people which was rapidly directed into the Garden by dozens of foot and mounted police.

3 have c. 18,000 seats but only 7-8,000 open to general public each eve. rest of seats for 1500 voice Choir, clergy, groups with reservations.

4 on a two-page newspaper given free to all in Garden that evening, had a list of group represented: 138 groups, from 3 states, from 65 commun

5 groups incl. ever kind of Xian denomination, both white and colored; Girl Scouts, Western Electric Corp., Dept. of Public Works for N.Y., IBM Club, Salvation Army, Tuesday Bible Class of Yonkers and an org. known as "Israel's Hope" from Brooklyn.--All except Catholics + Jews

6 This newspaper is evidently printed daily and Subscription Price: "Your Promise to Pray".

7 It asks that Garden be looked upon as a "Cathedral" and that silence be observed part. during time of decisi n by people. "Though you may feel like shouting for joy, for the sake of your neighbor may we ask that instead you breathe a silent prayer of thanks to God, deep inside your own heart."

B Program

1 Began promptly at 7:30, with community singing from hymnals either sold or loaned to people.

2 Bible reading, followed by Invocation by Pres. of Princeton Theo Sem. this ended in Lord's Prayer and followed by a solo. No applause at any time.

3 this followed by a collection, which was asked in name of work of the Xian Church; introduced and led into by means of prayer. Infer that those who do not contrib. are v.s. support of X work and ideals. This very good psychological technique. This ended. first ½ hr of evening

4 at precisely 8 P.M. had another solo, backed by 1000 voice choir; set magnificent mood and very stirring hymn and excellent tenor voice.

5 At end of this stirring music, B.G. came forward and spoke for 50 min I shall discuss this sermon next week.

C Impressions

1 mostly people from lower middle class, working people, perhaps laborers although some very well dressed men and women; had children of all ages; some came with infants even, but most children c. 9-11; teen-ag.

2 the vast majority of people came with Bibles and followed readings.

had a constant attitude of devotion and prayer; silence and meditation a reverence which transformed a place of brutal phys. combat into a church.

3 Very good spirit among people, even small instances of humour: How many of you here for 1st time?...Well, for goodness sake, where have you been?

4 this a far cry from trad. sfera. believed "holy-roller" type of rel so common in mts and "Bible-belt" region. No one stirred up here to frenzy or hypnotized by suggestive or exciting music; all very calm, dignified and solemn.

D Personal Reaction

1 felt very uncomfortable in presence of these good, believing people

2 came to scoff and ridicule in my own mind and was embarrased by the religiosity of these individuals who had come for far diff. reasons than I.

3 I felt superior in my knowledge of rel. thought and superior in my sophisticated Judaism

4 I felt that I was intruding upon these people and doing them an injustice which they did not deserve.

5 Most important, felt that an unbridgeable gulf seperated them from me; could never place myself into minds of these people; rel. speaking, and perhaps in other areas also, we might have been living in different worlds.

Conclusion

A Summary

1 feel that we can learn some things:

a--reverence for prayer

b--ability to maintain silence of respect for mood of worship

c--ability to meditate and concentrate on the word of God to exclusio of outside activities. No one ever turned to look at a late-comer no one coughed or rustled a paper during prayer; the huge arena, with close to 18,000 people in it, was as silent as a tomb and I think I was the only one impressed by this fact, all the others took it for granted.

d--knowledge of Bible; ability to cite chapter and verse in both Old and New Testament, something a Jew can not do.

2 Value for Catholics and Jews

1 Cath. have not encouraged their peoples attendance & understandabl in light of what was said, as I shall explain next week

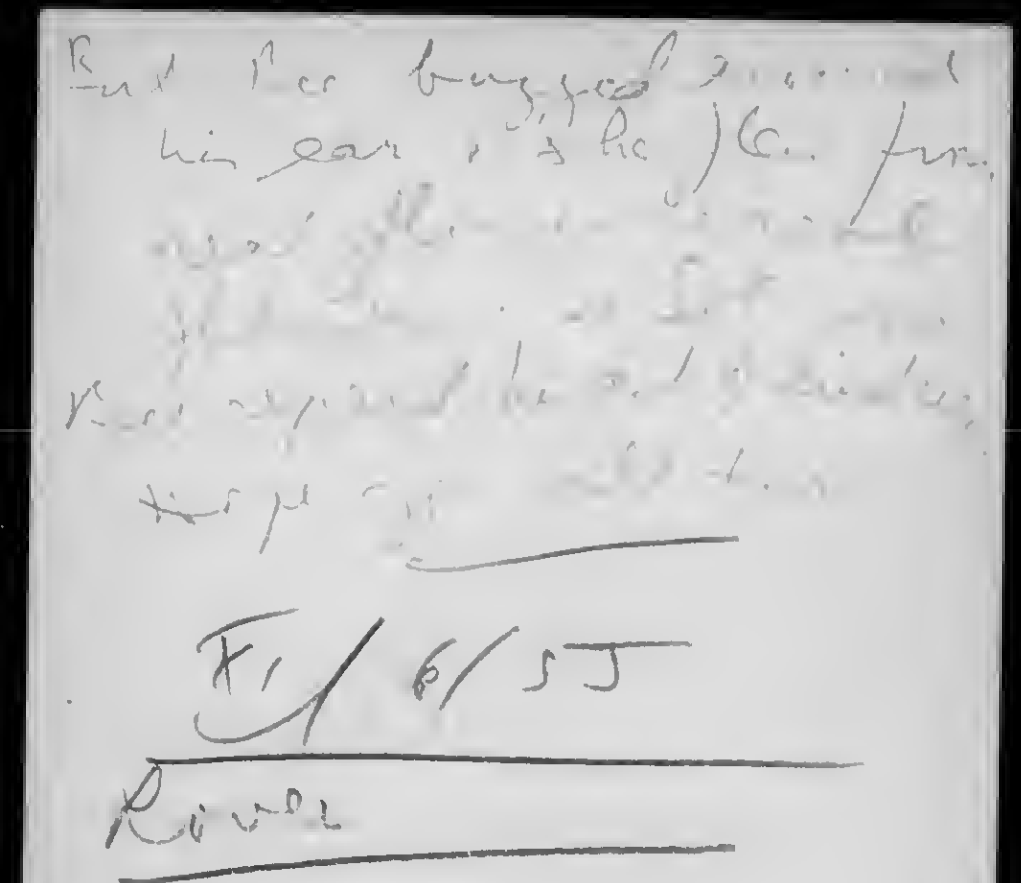
2 would not encourage most Jews toattend either, not bec. it would harm them but bec. it would not help them.

3 The Jewish mind can not understnad such a "Crusade" much less appr ciate it but it is something amazing, for curiosity's sake, in the religious life of America. if all would accept not the message of J.C., but the words of him whom they call God, ours would be a better world in such to like.

Heb. Tab. Cong., Friday evening, June 7, 1957

Courage in security + self-confidence
like the idea of the image
+ theology. Balance

Self, Bee



BILLY GRAHAM: PART II. 6/21/57 -HT -FRID EVE.

Background
Introduction
1 Last week disc. general observ. of the "Crusade": who was there, what happened, how people reacted to the program, my reasons for going.
2 This was, in every sense, a Prot. rel. service, with Bible readings, spontaneous prayers, & major focus being on sermon.
3 the purpose of the sermon is to exhort people, to get them to do or be something while, at the same time, explaining to them why they should be something different than they are. to convince, convert + explain.

B B.G. sermon
1 B.G. spoke for 50 minutes and based his message on the Ten Commandm.
2 is a forceful, dynamic speaker, held attention of people throughout, told stories to illustrate and told little jokes to relieve the tension; a very fine orator
3 gives the impression that all in his mind but on TV it is evident that he has notes on his pulpit, especially notes pert. to quotations
4 It is not "I say" but the "Bible says" or "Jesus says": interchangabl

Body
A Text of Sermon - in 2 parts
1 all of us break 10 C's; we are all sinners; and if we do not break them physically, break them mentally, emotionally, etc. All of us evil
2 from this specific instance of evil, accused all of being sinners at all times; we are the worst, the lowest, the most miserable and disgraceful of sinners bec. of the way we live ~~and hurt~~ the Divine Image in which we are created and hurt Divine Spirit within us.
3 Only one perfect man, who had never sinned, ever lived in all history of world and that man was Jesus; if we want to be perfect and come closer to God, ought to emulate his way on earth. He had to be perfect since he was Son of God.
4 How can we be saved from the evil in us and thus attain Kingdom of God? By accepting Jesus as one who died for us so that we might be cleansed of all our sins.
5 Maintained that first we must acknowledge that we are sinful, then do something about it. Are not Xian bec. we are living in a Xian country just as a person who is born in a garage is not an automobile!!!
6 We can be saved bec. God does not desire the death we deserve for sin but wants us to have another chance: salvation and forgiveness; steps to salvation:
a--acknowledge sins
b--renounce your sins, promise not to sin again
c--understand that Jesus died for you
d--come to Cross and accept him and, in this way, you are born again

B Problems
1 illustrated that all of us are evil by citing boy who killed girl in N.J. recently; society demands his punishment and thus sinner must die
2 this false, bec. society ought to demand treatment of these people, boy had a history of mental breakdown; should be corrected and treated bec. nothing solved by his execution
3 cited "Thou shalt lovethe Lord" & "Thou shalt love neighbor" as quote from Jesus whereas, really, this from Deut and Lev. Did not tell this to people
4 used X, Jesus, God interchangeably; no theology; all in Bible as Word

C Personal Reactions
1 felt very depressed by his talk bec. of constant harping on evil; this Xian attitude due to concept of Original Sin; we believe man born good
2 Again, felt out of place bec. his emphasis on Kingdom of God in next life; Jewish attitude on this far diff.: this life all important
3 B.G. spoke only of faith without reason i.e. theo.; we have logical development of theo which leads to faith; every man must make his own peace with God - no one died for us.

4 more than this while B.G. appeals to emotions and offers comfort, we demand a discipline also: תורה מורה נא דרכך וכו' קרא לעולם Jere 7

5 Again, we can not understand this point of view, an educated Jews can never accept this

X Conclusions

A Reasons for his success

1 suggested that this an attempt v.s. power of Catholic Church and its success in gaining converts

2 B.G. speaks with assurance and great degree of self-confidence, perhaps this what people need in our time of stress and strain; much like they voted for Eisenhower who represented "good father" who would see to it that all went well for his "little children"

3 also pictured as a "levelling process", that in a world of injustice and nuclear tests and impending doom and inequality of wages and high standard of living, all attain equality of evil, all saved together and no one denied entrance to Kingdom of God if he accepts Jesus.

4 problem is that his type of Rel. does not appeal to intellectuals, or "opinion-makers" and, thus, little concrete result for better world; the little man accepts and makes a decision but his world still goes spinning along without asking his opinion.

5 Most important, B.G. offers them a way out of countless, complex problems affecting us in our time; whereas J. teaches that we must be active in world to eradicate evil and help create better society, B.G.'s Rel. tells people that they must only believe and all will be well. This is fundamental diff., and his way is easiest and places no obligations upon people. While things may be bad here, by accepting they are assured a life by right hand of God in world to come, where thing will go well with them for all eternity. This a very comforting prom

B Concluding Sentence

"My friends, There is no question that this was an interesting experienc for me as a person and as a rel. leader. However, as I have mentioned, it was also most depressing bec. I do not think we are evil, rotten to the core of our being, destined to eternal hell bec. of the manner in which we conduct ourselves. If nothing else, my exp. with B.G. made me rejoice all the more so in my Judaism, where my faith exalts and uplift, makes me conscious of my obligations to my fellow man and society, and imposes upon me a discipline which will force me into creativity. I firmly believe that J. is a healthy-minded Rel. which I can rationally accept and by doing so, I will make of me a finer and more joyful human beings. Amen".

Hebrew Tabernacle, Frid. even., June ~~14~~ 21, 1957

AR 25598 3/17 SERMONS - INDEX CARD NOTES 1957-1958 ARCHIVES

Folder #9 The Festival of Children

2nd Day Passover Sun. 4/6/58

1

Significance of Haggadah story: history & unity - teach children pride & self respect.

Comparison with juvenile delinquents. We have a "Rasha" (wicked son) who excludes himself from Seder & traditions

It is education which must be stressed to the young - that the bright excited & eager one who asks - the "Hakadosh Baruch Hu" is rewarded & will ever be the symbol of greatness

Folder #9 (No Title)

3 Pres Passover Truce 4/4/58

Wishing congregants a happy Passover filled with health, family unity, love & understanding. I may it be peaceful for Israel on the 10th anniversary filled with progress & stability. Also wishes for Jewry worldwide.

Folder #9 Starting the New Year

4 2nd Eve Rosh Hashonah - Radio Sermon WEVD 9/24/57

No one does not know uncertainty that lies ahead. It tells us to face challenges of tomorrow. If injustice is done, righteousness always will triumph.

Just as a child faces new obstacles in school daily, so must we, through our teachings & beliefs be able to accomplish the tasks that lie ahead.

Folder # 9

5

Memorial Weekend

Sat. HOT 5/31/58

Memorial Day refers to fact we recall all who gave their lives for the sake of their country & is associated with the Civil War. We, in modern times usually celebrate it as a long fun weekend.

Basically we are not shooting one another unless anything but we should turn to religion to see and the message of hope, peace & blessed.

Folder #9 The Pulpit's Task: Its Evaluation

6

Friend 5/30/58

Rabbi Carlton through sermons + songs from "pulpit" bring message of Judaism to congregation in 3 different categories.

1) problems, we as Jews face in the world of today
2) look at contemporary culture (theater, books, movies) + assess it's worth to Judaism
3) Need a course in Adult Jewish Education

Make your voice heard to agree to disagree, but through these discussions one has learned to come closer to Judaism + God. Through "the pangs we sing, through the words we speak in prayer + through mood which prevails in sanctuary."

Folder #9 Dedication of New Temple Pulpits

7 1st Day Shemoith Sun AM 5/25/58

Torah is our mainstay & strength - & we are guided by it every day of our lives.

Dedication of 2 Torah Mantles by Nathan Engel & by group of devoted women & 3 pulpits by Mr & Mrs. Alfred Heimelweit who escaped from Hitlers turmoil.

"Behold a good doctrine has been given unto you, forsake it not."

Folder 9

8

Yiskor Service

2nd Day Shemoth

5/26/58

During weeks of Pesach & Shemoth we read "Ethics of the Fathers". Phrase therein "According to the effort is the reward." ie: Become involved in cause & tradition of our religion as our predecessors so that of Jews & Flourish.

Folder #9 The Religious School Year Ends
10 Friday eve. 5/16/58

Children cannot learn from textbooks alone. Judaism must be practiced at home.

Most parents of children attending our Hebrew School are not members of H.T.

Folder #9 Mothers Day

11 Birthday Blessings Sat. AM 5/10/58
months 3, 4, 5 & 6

What is a mother? One who is there
for you at all times.
Do not take her for granted.
Honor her every day of every year
as long as she lives.

Folder #9

13

Parker - Work: Chapter III

Sat. AM 5/3/58

Regarding ethics.

Rabbi Chanina, asst to High Priest: "Pray for the welfare of the government, since but for the fear thereof, men would swallow each other alive."

Basic purpose of government is making laws to bring people together working in harmonious relationships.

ie: progress, safety, protection, peaceful living.

Folder #9
15

Do Not Separate Thyself from the Congregation

Sat. AM 4/26/58

. Haftorah portion "Ethics of the Fathers"
Hillel was greatest teacher in Jewish history.
also rabbi & religious leader 2000 years ago
said - do not separate from the congregation
Belonging gives you sense of identification

Folder #9 Israel's 10th Anniversary
16 Friends 4/25/58

Challenge of uniting to keep what you have. See with open eyes, hear with open ears & touch with sensitive hands to gain success.

Palestine was divided by UN 11/29/47; State of Israel proclaimed by Prime Minister Ben-Gurion 15th of Iyar, 1948 corresponding to today's date 10 years ago.

8 hours after state was declared - 650,000 Jewish inhabitants were threatened by potential 30 million Arab population

Belief, spirit & unity are key to overcome.

Folder #9
17

The Theology of Judaism - Part IV
The Messiah I — Friene 4/11/58
(eve of 8th day of Passover)

Refers to cup of Elijah & opening of door at Passover ritual. It is his task to announce the arrival of the Messiah.

Moses - the deliverer.
Concept of Messiah, in Jewish theology, changed to Messianic age.
"On that day the Lord shall be One and His Name shall be One."

Folder #9
18

Passover Yiskor Sermon
Sat. AM 4/12/58

Jews have always been oppressed.
Like in Warsaw ghetto 15 years ago.
We have always fought back
Dedication & devotion to ancestors through
the years & through teaching our young
we can better memorialize our loved
ones who have passed away.

Folder #9

19

The Ethics of the Fathers
Tziene 4/18/58

Book Review - Compares modern times of turmoil + its similarity to this writter 1700 years ago.
'Modern authors being skeptical to the fore - not paying or stimulating
inspirations - Hillel - "Do not separate thyself from the congregation".
Do something purposeful + you will become a better human being.

Folder 9
20

Response to Gertrude Mayer: First
Affiliate Service Prime 3/28/58

Thanks her for her message. Groups,
Young Married Men's Club Parents' Association
Youth & Sisterhood show quality of leadership.
Purpose to bring strength, power & vision
to congregation. Greatest goal - to serve
the Lord - our d'd to continue Judaism

Folder #9 The Covenant - Ki Sisa
22 Sat. AM 3/8/58

① Introduction episode of Golden Calf; laws pertaining to Sabbath ~~service~~ observance; Moses goes up to Mt Sinai 2nd time. Gives 2nd set of Tablets.

② Covenant - Hebrew word is "Bris" - male child entered into Covenant of Abraham.
Agreement contract, obligation by 2 parties ie: Children of Israel - God; G'd - Noah (rainbow)

③ A Body - Covenant of Abraham - Father-son relationship
B Covenant of Torah - G'd gives 10 commandments must be obeyed
We are indebted to G'd

Folder #9
23

Up, Make Us a God!
Trinue 3/7/58

Deals with story of Golden Calf.
There are 3 types of man.
One always imbued with a crowd a conmal
stand alone. One who is second-best &
one who stands out in leadership
A comparison of people in ancient times
with modern times

Folder #9

24

Purim Service

Wed eve 3/5/58

Happy & gay festival. Marks 20th anniversary of Rabbi Lehman's arrival yesterday, in America. Compares heroes Haman & Hitler. Jews never give up - rise to all occasions

In worst situations. Have overcome our trials, won a victory to greater achievements.

Folder #9
25

Holy to the Lord: Tithing
Sat. AM 3/1/58

Introduction: Instruments & certain ritual objects are "Holy to the Lord".
Kept apart & held sacred
Modern application - objects are shell of ritual worth, but merging of holy & less sacred what with rush & turmoil of daily living.
Body: Human being take time out for reflection - look on & daily living & in growth heritage

Folder #9

27

Review of "The Entertainer" by John Osborn
Jr. re 2/28/58

Bitter play with Sir Laurence Olivier deals with pessimism & optimism choice: Main character lived a life of deceit & when given 2nd chance rather than go out to better things chooses life in jail. Whereas a play depicting F.D.R., who in spite of his obstacles persevered to great heights.

In other words we should always strive to do better - that "the power of faith in man shall gain his courage - life."

Folder #9
24

Building the Sanctuary - Terumah
AOT 2/22/58

Torah portion deals with man's relationship to man & to G-d. Build a sanctuary with certain specific rules & regulations. Our attitude towards judaism should be organized, visible, logical & satisfying.

We have certain rituals & traditions.

We must partake in services in order for judaism to survive.

Folder #9

29

Each Man Lives his Life

Friend 2/21/58

One cannot tell by looking at a person what he/she does professionally, or how they live their lives.

One does not have to be a perfectionist but be the best you can.

Honesty, decency, character comes from within

Folder #9
30

Compassionate Laws · Reschpotini
Sat. AOT 2/15/58

Deals with Ten Commandments - very severe punishments

Not A's who changed method of administering justice - people have grown more lenient & Law become more sympathetic

To sum up - man cannot live without laws

Folder #9
32

Boy Scout Sabbath. Jisro
Sat. AOJ 2/8/58

Torah reading: 2nd of 5 Books of Moses - Exodus
"Children of Israel left land of slavery Egypt - on
way to Mt. Sinai People remanded at the foot.
Moses went up - received 2 tablets - inscribed
with 10 C's.
First 5 did entered last 5 man entered
Comparison to laws in 10 C's with
existing laws. Make agreement & obey.
"On my Honor I pledge my best"

Folder #9
33

Dr. Glueck Explores the Negev
Time 2/7/58

Influx of refugees to Israel & not enough room for all in Israel State. Negev in southern part, considered wilderness for human habitation. Over 100 degrees daytime, freezing cold at night & only 2-3 inches rain fall yearly. Dr. Glueck - an archeologist also proved necessity is mother of invention.

Describes how pt was found up.

Folder #9
34

"Beshalach" - "Go Forward"
Sat AM 2/1/58

. Pharaoh reconsiders his permission for Exodus & pursues the fleeing Israelites. Moses faced with challenge. Relies on G-d. He replies "speak unto the children of Israel that they go forward. Moses was told - don't just stand there & while he proceeded the "Red Sea" opened & all were saved.

Prayer & action: Man & G-d are corporation to decrease.

Folder # 9

35

The Lessons of the Plagues

Fri Eve 1/17/58

God teaches us by means of the plagues that He works through men in human terms. If one Leads the nation in command of the Almighty Cor peace & Harmony he brought to an individuals life.

History of our people leading to revelation on Mt Sinai

Folder #9
36

Installation of officers - Board
Trieve 1/31/58

Democratic country - locally elected officials "govern by the consent of the governed" so it is at the H.C. by consent of the majority. Through their devotion dedication & loyalty we can strive for a peaceful future.

Folder # 9

371

The Flight of Moses - "Moses"

SaLADs 1/11/58

1. he G'd speaks to Moses Le dor. mol
mont to Loar. He used all kinds of excuses
to escape but under G'd wants to bestow upon
him. God is with us

Only if we listen can we make
progress in our religious status at Land.

Folder #9

39

The Theology of Judaism Part I. Man
Jr Jr Jr Jr Jr 1/10/58

Theology is a science which teaches of G'd;
deals exclusively with religion. Present day
people concerned with making a living, children
gaining admittance to university + so on rather
than man's relationship to G'd.

Deals with concepts of man.

Folder #9

H1

The Great Sabbath

Sat AM 3/29/58

Refers to Sabbath before Pesach. Lessons of Passover brought to attention of people. Clear Laws of "chometz" - referring to removed bitterness, hurt, hate, forgot against one another.

Let Elijah Enter

Folder #9
H2

A Look Into the Future

Prime 1/3/58

At new year Las Vegas but we are not at peace anymore as at the prior year. Weapons of destruction, bigger + better are now the answer. . .

up to the individual man:

① exercise his intelligence
② discipline himself
③ get along with his fellowman

Folder #9
43

And Jacob Blessed Pharaoh
"Vayigash" Sat. AM 12/28/57

Why does Jacob bless Pharaoh twice?
Pharaoh is ruler of great empire. considered figure
of G'd on earth. Because age is held in respect
& honor in ancient world & Jacob is an older
man.

Older people have more experience, greater
understanding, tenderness & forgiveness.

Folder #9
44

Chanukah Family Service
Friend 12/20/57

About 20 years ago Jews were persecuted -
Jail in concentration camps
Theresienstadt - printed money
① Star of David on both sides
② Picture of Moses holding 10 Commandments on
one sided symbol
Comparison with Menorah - also symbol -
Jews never give up
Always remember their faith

Folder #9
45

From Light to Darkness
Sel AOT 12/14/57

Joseph, thrown into pit - From light to darkness! Man placed in to paralyzing helplessness & hopelessness. Needs God's help!

Compares "man" of today to Jews. Way to escape from pit is to have trust & faith in Deity by continuous striving upward.

Folder #9

46

What's In a Name

Sat AM 12/7/57

Value of man found in his character
& Honorable Name.

Born into family with name, but
individual has to make it respectful.

Folder #9
47

Spiritual Wanderer

Sat. AM 11/30/57

Many People of today are spiritual wanderers. No goal or purpose in life. Live day to day
One must prepare himself spiritually & psychologically.
It is incumbent upon us to seek out the wanderer & show him the way to peace with himself, society & God.

Folder #9

49

Three Essentials

Sat AM 11/23/57

Home - School - Church

Home - symbol of security

School - basic knowledge for children, to be used when adults

Church - love & respect for G'd

One cannot exist without other

Folder # 9

50

The Twins

Friend 11/22/57

Comparison of Jacob & Esau. Latter stronger of the two but no insight of tomorrow. Jacob the hero. We must have insight into future.

Folder #9

51

The True Prayer

Sat. AM 11/16/57

Asks blessings for others: We pray for petty success instead of important issues: Lacks security, strength to carry us-day to-day + wisdom to distinguish between right + wrong.

Folder #9
52

Thanksgiving - Then & Now
Time 11/29/57

Pilgrims came to America several hundred years ago were steeped in tradition of Bible & thus were familiar with holiday of Succoth. Ancient days - holiday of sacrifice Now thankful for food & day off from work.

Should be thankful to G'd for gift of life & beauty of each day.

Folder # 9
55

Shabbos "Bereshis"
Sat. AOT 10/19/57

Beginning of Time - Genesis - creation of
world & life
It'd created light & Day
Man not perfect - thus shows for betterment
Day of rest - refresh body & spirit as well

Folder #9
56

Religiosity & Observance
2nd Day Rosh Hashonah Fri AM 9/27/57

To teenagers in camp, living a good life was of greatest importance in Judaism rather than ceremonies & traditions. Learned from parents. Judaism demands some type of observance & ceremonial. Christians "confess" their sins. In Judaism, because of our freedom, a man speaks to G'd. The shape of Shofar reminds Jew he must bend toward the Divine
Without symbol we cannot prosper or flourish

Folder II 9

57

Shemini Atzeres - Yiskor

Thurs AM 10/17/57

Tonight - Simchas Torah Celebration. From one Torah last verses of 5 books of Moses - 2nd Torah read ends & rolled to beginning of book - Bereshis - Keys of leadership from Moses to Joshua. Life goes on after one departs & his example set forth by elders that makes younger generations to continue leadership & contribute to Sanctuary:

Folder #9

58 Kohelleth

Shabbos Chol Ha Moed Sukkos Sat AM 10/12/57

Book of Kohelleth read Sabbath during Succos. Deals with scepticism & negativism & is destructive. Cuppies & Lubavitcher spirit of man or whatever new discovery might be. Knowledge & answer & only through learning can Judaism be strong.

Folder #9

59 The Sceptic Speaks

Shabbos Chol Hamoed Succoth Friday 10/11/57

Day 6 of 7

Deals with problems known as Koheleth. Nothing Jewish about it. It is a collection of anecdotes, maxims, bits of wisdom & advice. Traditional name of G'd does not appear.

Again through wisdom & knowledge from words of Sceptic we shall be better for it. But our Holydays shall have added meaning.

Folder #9 — Sympathetic Understanding

Yom Kippur Sat. 10/4/57

day late 2

"Reverence for Life" - phrase in Dr. Albert Schweitzers book - certain way of life he wanted to advocate. We are faced with problem today - neighborhood changing - peoples of all colors & faiths moving in. New customs & manneresms different traditions must have sympathetic understanding Build fellowship through religion

Folder 9 "Things to Do"

63 Kodaide Friend 10/3/57

day date

Our purpose in life is different depending parts of world in which we live + religion to which we belong.

Christian Faith believes "postponement of life" where Le emerges in Power

We of Jewish faith believe in the concept of Mitzvot Ruled by G'ds Commandments - Ours is task to create, build & plant which will benefit all mankind & future generations.

"Folder" 9 — The Color White

6H — 1st Day Rosh Hashanah — 9/24/57

Symbol of white - death psychology in air
Shroud - "inscribed in the Book of Life" or Book of
Death Prophecy of Isaiah "Though your sins be
as scarlet, they shall be white as snow".

We must make a change - belief in God must
have humility & feel that he is important.
Leave legacy of goodness. Then only can we
say "our Father Our King, inscribe us in the
Book of Life for Good!

Folder #9 Shabbos Shuvo

65

Sat AM 9/29/57

Most important Shabbos of year, except of Yom Kippur falls on Shabbos.

Verses from Haftorah "Hosea 14:2 to end of chapter speaks of sins committed by us how sorely they must not save us - only G'd.

Folder #9 — The Simplicity of True Faith

66 — Shabbos Shuvo — Frieve 9/27/57

Shabbos of Return. Should signify a return to those values which have misled us. Kept us over the centuries. Comparison of magnitude of Hamaadeh. & the "simplicity" of Brandeisdeh. mainly 3 Chapters which differ chasm into water.

Folder #9

67

Erev Rosh Hashonah

9/25/57

Move from old to new. Death of Leo Baeck. - Sickness Penuel, address Jan. achievement - failure. All in past. Object of Jewish faith - don't look back - but face future.

Key word found in 5718 - Chai = life. - which is G-d's greatest gift.

Folder # 9 — The Chosen the Promise

68

Prime 9/20/57

Days before High Holydays put our lives in order. "Rejoice! Rejoice". Moses surrenders reign of leadership to Joshua. What G'd demands is not impossible. Should be on hearts of man. Choose life or death! When we cleave unto the Lord practice religion our lives shall be of great reward, peace & perosity.

Folder #9

Views on Integration

Prime 9/13/57

69

Problem not only in South but also in our neighborhoods. We are guilty too. Integration can be achieved with work & foresight & intelligence. People only interested in themselves & so do not make decisions based.

Folder #9 — The World God Created

70

Friday 9/6/57

Talks about summer vacation in New England. The peace & calm of the waters, the warmth of the sun which gives one new energy In other words, the grandeur of nature compared to man. Gives renewed energy & strength in which manner we should re-dedicate ourselves to our House of Worship.

P.S. Also an added note about Rabbi Lehman's engagement to Lori Tucker

Folder #9 Children's Sermon

71 2nd Day Rosh Hashonah 9/27/57

Good to have parents & children worship together so early this New Year Rosh Hashonah = Head of Year. Since this day you feel a sense not only with Heart but with Heart

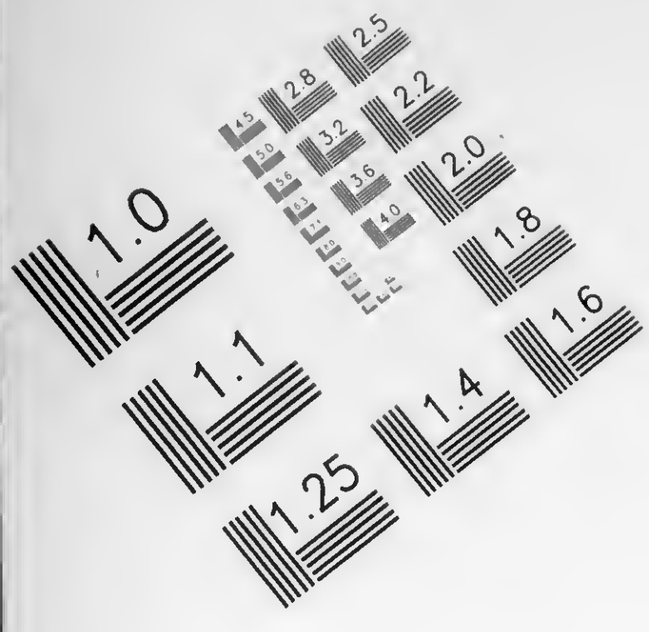
Think of what happened in past year & how you can make life better, more cheerful Brother than only what's good for yourself.

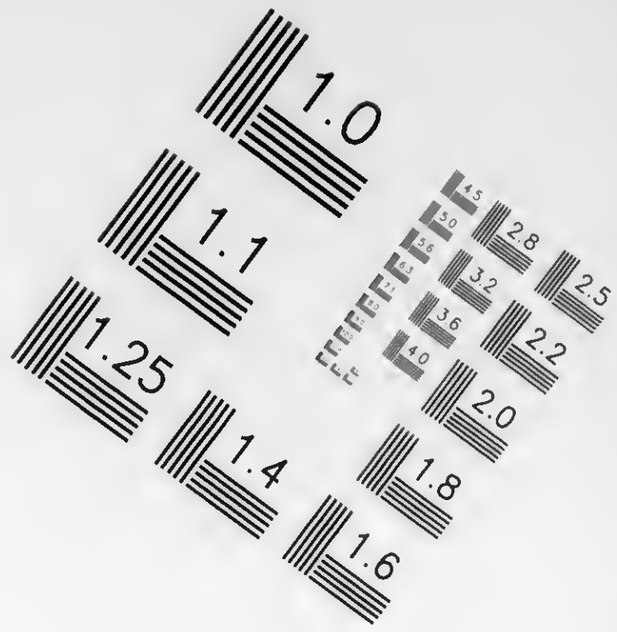
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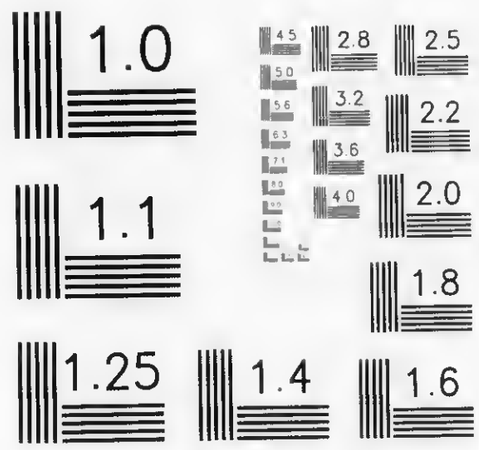
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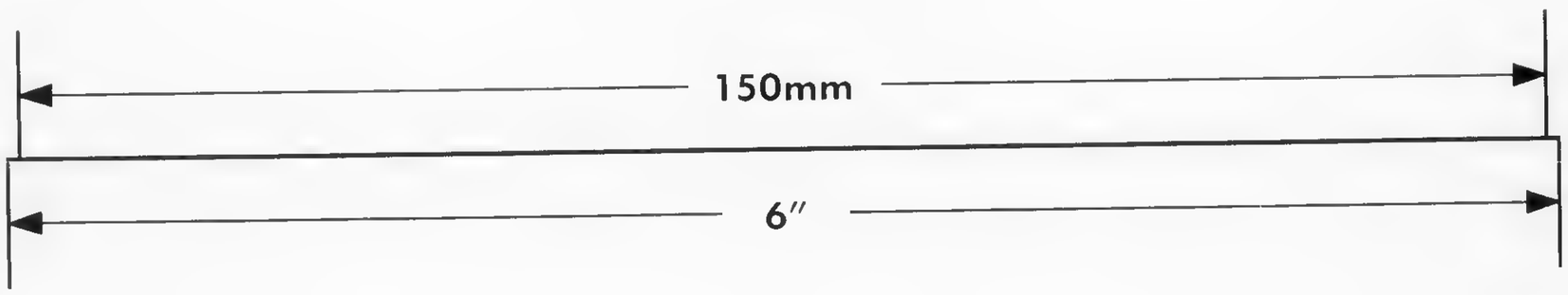
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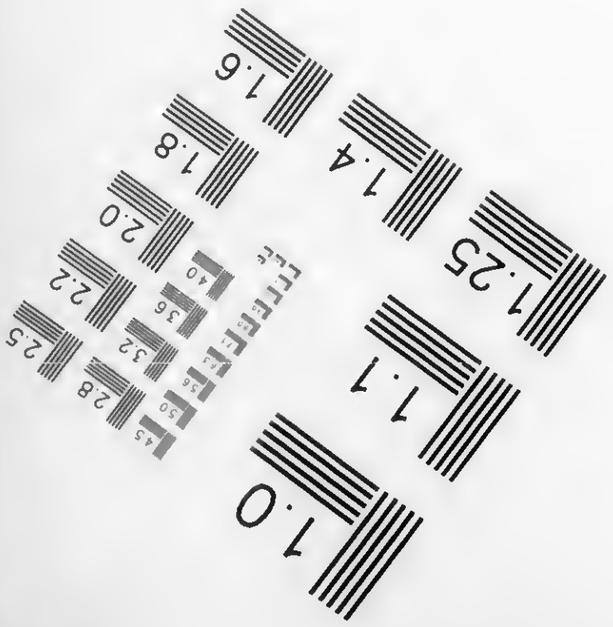
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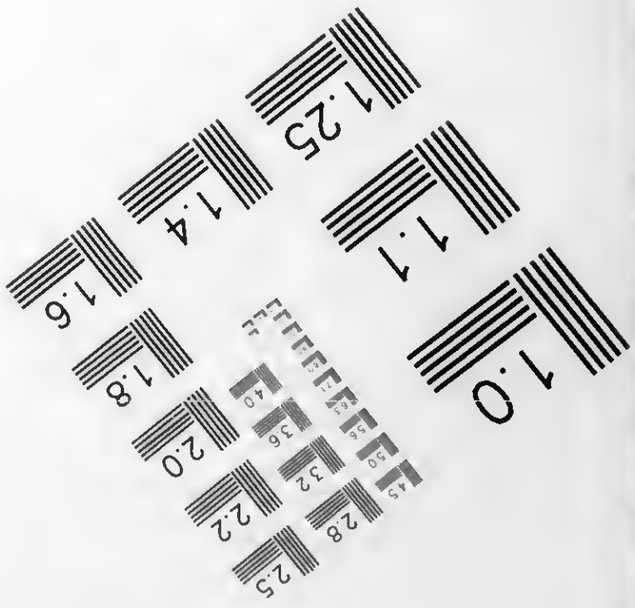




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